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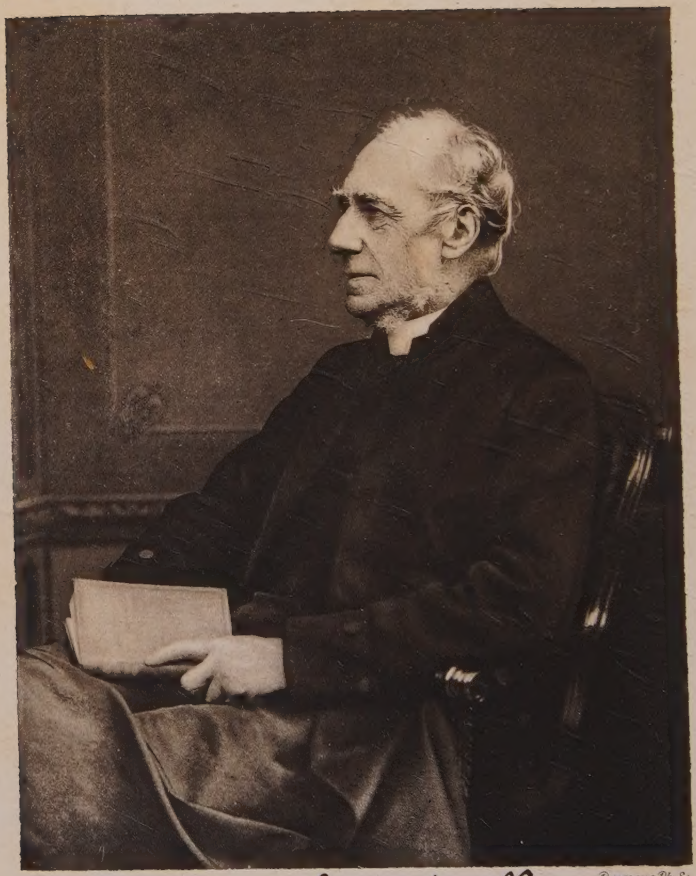

Dawsons Ph. Sc.

Charles Perry
(Bishop)

THE

CHURCH IN VICTORIA

DURING THE EPISCOPATE OF

THE RIGHT REVEREND

CHARLES PERRY

FIRST BISHOP OF MELBOURNE

PRELATE OF THE ORDER OF ST. MICHAEL AND ST. GEORGE

BY

GEORGE GOODMAN, M.A. CANTAB.

INCUMBENT OF CHRIST CHURCH, GEELONG

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INTRODUCTION

THE subject which is treated in the following pages does not purport to be a history of the Church in Victoria. What is presented to the reader is rather a memoir of the episcopate of its first bishop, and an account of the manner in which he encountered and overcame the difficulties which the condition of the colony offered to the development of the organization over which he was called to preside. The episcopate of Bishop Perry was succeeded by that of Bishop Moorhouse, and this has been followed by that of Bishop Goe. There can, however, be no question that the Bishopric of Melbourne, as it was found by these prelates at the time of their consecration, was in a very different condition from that in which Bishop Perry found it when he landed at Port Philip in 1848, to exercise his jurisdiction over not more than three clergymen. And the interest of this narrative lies in the circumstance that it was under Bishop Perry's hands that the ministrations of the Church of England were extended as the population and the resources of the colony increased with such extraordinary rapidity, and under conditions which presented such exceptional obstacles and discouragement to the success of his labours, as are described in this book.

The result was not only a system of religious instruction and worship conterminous with the limits of the colony, which supplied the means of grace to merchant and trades-

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man, to shepherd and miner, but the establishment of a framework of Church government which has furnished a model, or at least suggested the principles, on which not a few dioceses of subsequent formation have been organized. The system of Church government under which the Church in Victoria has been developed may be regarded as embodying an idea which has been very widely spread in our time, that a Church organization on Scriptural lines should give a place for laity as well as clergy in deliberation and in action.

The Church Assembly Act, which was passed by the Legislature of Victoria, and which brought Bishop Perry to England in 1855 to obtain the sanction of the Crown, may be considered a new departure in the ecclesiastical legislation of modern times, to be followed, it may be, by important results in the future of the Church of England.

The narrative which these lines are intended to introduce is from the pen of a colonial clergyman who worked for many years in the diocese of Melbourne under Bishop Perry's episcopate, and still holds the important living of Geelong. He has been therefore in a position which enables him with the accuracy of an eye-witness to describe the steps by which the Church attained its present development in Victoria ; and it is plain from this story that the bishop himself was the chief motive power by which the result was attained, and that his success was due under God in great measure to his own Christian character.

He brought to his new task the clearness of head, and the power of concentrated thought which had secured him success in his academical career, but it was his simplicity of purpose and childlike faith in his Lord and Saviour Jesus Christ, which was the true source of his power in dealing with men, and drawing out their sympathy and cooperation. For though gifted with intellectual power of a high order, it

could not be said that he was naturally well suited for the work which was assigned to him. He often regretted that while he had confidence in his logical endowments, he was deficient in imaginative power, and in readiness of expression in intercourse with men at large. He was in no sense a man of the world.

It was on this account that some of his friends at Cambridge were a little apprehensive that he would find the task set before him in Australia uncongenial to his spirit, and too much for his strength. His health at that time was far from robust, and his habits of life, refined and retiring, seemed specially unsuitable for the rough experiences of Bush-life.

And yet we may trace in the providential arrangements of the Cambridge life something of that distinct preparation for the future sphere of work in the Master's service which is so often to be observed in the lives of those who are intended to fill an important position in His Church. In the interval which elasped between Bishop Perry's return to College, and his taking the charge of a parish as the incumbent of St. Paul's, he had a work in hand which may be considered as in some sense foreshadowing what he had to do in his Australian diocese.

A suburb of Cambridge, well known to Cambridge men as the district of Barnwell, which had grown from a small hamlet to be a town or parish of some 8,000 souls, had at this time no other provision for its spiritual wants than could be supplied by a single clergyman, and the old village church which would not hold more than 200 persons. The Fellow and Tutor of Trinity discerned in this state of things an opportunity of promoting the cause of Christ. The living was in the hands of a Patron, who from age and infirmity was unable to deal with the difficulty. By a very considerable outlay Mr. Perry obtained a transfer of the advowson. This effected,

he at once proceeded to divide Barnwell into two ecclesiastical districts, in each of which he secured, with the help of friends, the erection of a church and parsonage, and the provision of a moderate stipend. This was the method which commended itself to his mind as best for the evangelising of the masses of our home population, and he followed it so far as was possible in the expanding colony. The mission room and the Brotherhood were not then the favourite machinery for working overcrowded parishes which they have become in our days, and in forming a judgment of the methods then in use he gave a decided preference to those which preserved the outlines of the parochial system. An active and not unsuccessful work had been for some years carried on in Barnwell by a few earnest and devoted undergraduates, but he was not satisfied with a spiritual provision made for a district, which did not place it under the charge of a pastor duly ordained, and appointed to his charge.

In thus providing the permanent establishment of the means of grace and the spiritual oversight of the people of Barnwell we recognize a rehearsal of the work for which he was being prepared amongst the people of Australia.

It was not appointed for Bishop Perry that he should end his course in the colonies. After twenty-seven years occupancy of the see had begun to tell upon his health and vigour, he returned to his native land in order to make arrangements for the division of his diocese, and when this was accomplished by the creation of the see of Ballaarat in 1876 he resigned his own see.

His future sphere was for the most part limited to the occasional opportunities which presented themselves of taking part in the work of conferences and congresses, and in filling a place at the council boards of the great Religious Societies, where his keen insight and power of disentangling knotted

questions was highly valued. But there was a perpetual influence for good passing from him in his intercourse with all with whom in social or religious life he was brought in contact; and it might be truly said of him that as a soldier of Christ he was always "on duty."

The season of repose to which the bishop had returned from his long and laborious work in the colony was extended beyond the limit his friends had ventured to anticipate. Seventeen years were allowed him of peaceful enjoyment of domestic and social life at home after the seven-and-twenty which were spent in active service in the field. They were not years of idleness. They could scarcely be said to be years of rest. It seemed to be a feature of his character that he could not rest; but must always be about his Master's business.

It was not easy to find in the home field the employment which would take the place of those episcopal activities which carried him in long journeys through the Australian Bush, and kept him incessantly engaged in organizing the Church work of new settlements, but as soon as his health was restored he eagerly seized upon such as offered. He was instant in preaching the Word, and availed himself of every opportunity of proclaiming evangelical doctrines and advocating evangelical societies in the pulpit. The aspect of religion in the mother country when he came to examine it after an absence of many years filled him with uneasiness, and he at once took up the position of a jealous and watchful defender of the Protestant view of the Faith, labouring to counteract what he conceived to be the dangerous tendencies of the ritual adopted by many of the clergy, and the temptation it presented to abandon the position of the Reformation. In 1878, his old college friend, Bishop Ollivant gave him once more a definite status in the ministry of the Church

by appointing him to a Canonry in the Cathedral of Llandaff. This he held for ten years, removing every summer with Mrs. Perry and his household from his home in London to the canonical residence in Llandaff, until he was disabled by illness from performing a canon's duties. There he had frequent opportunities of exercising his episcopal functions in relieving his diocesan of the strain laid upon his declining years by the duty of confirmations, and there he had a regular sphere for the ministry of the Word in the cathedral sermon, which was required of him every Sunday as Canon in Residence. There also he renewed and enjoyed the friendship of the Dean of Llandaff, and greatly valued his ministrations. That the regard and esteem in which the two dignitaries held each other was mutual is very clearly testified in the extract from the sermon preached by the Dean on the Sunday following the bishop's death, which is subjoined.

The bishop on his return to England took up his residence at No. 32 Avenue Road, Regent's Park, which remained his permanent address till the end of his life. It had been the house of his youngest sister, Miss Amelia Perry, in which she had looked forward to welcoming him when he returned from the colony. Her sudden removal by death, which occurred when he had already set out on his last home voyage, left him and Mrs. Perry in sole possession of the home they were to have often shared with her.

From this home, so familiar to the friends who enjoyed its open hospitality, he now carried on such work as it was permitted to him to undertake. He was constant in attendance at the committees of the three great Church Societies, and worked diligently and loyally on each of them. At the committee of the S.P.G., where he thankfully acknowledged that a nearer acquaintance with its method of working had greatly increased his sense of its value, and in the council

room of the S.P.C.K. he was always ready with his calm judgment and strong will to help the discussions, and when in the chair to guide them. But it was at the C.M.S., and especially as chairman of the Ecclesiastical Sub-Committee, where his episcopal experience made him most useful, that he found himself most at home, and threw himself with greatest energy into the cause of Foreign Missions. The scene in the committee room when a resolution was passed in reference to the loss the Society had sustained by his death shows very strongly the estimation in which he was held by its members. The remarks of his lifelong friend, Canon Hoare, given below, contain testimony of peculiar value.

The deep interest which the bishop took in the maintenance of Evangelical Truth, and his alarm at the spread of practices and opinions which he regarded as leading directly to union with Rome, made him ready to avail himself of every opportunity of counteracting their effect. He recognized at once the need of organizations on what may be called the Protestant side of the Church of England, and took a leading part as chairman of the Clerical and Lay Union, which is a representative body of evangelical men in different dioceses, and became a prominent member of the Protestant Churchmen's Alliance. His sense of the value and efficacy of the ordinances of the Church, and of its formularies, as settled for us at the Reformation, deepened with advancing years, and he frequently expressed himself to this effect to those about him as his life drew to a close. But it was upon the Word of God in its simplicity that he fed his soul ; and as his strength of body and power of sustained attention to any line of argumentative thought, were withdrawn from him he seemed to fall back with childlike appetite upon the milk of the Word, some portion of which was almost always in his hand. Portions

of Holy Scripture he always carried about with him, and in the days when he had to pass very frequently through the streets of London many were the cabmen who received with an ample fare, a portion of that which is more precious than gold or silver.

It is worthy of remark that with the strong, and as it might seem to some, exaggerated opinions he held of the unsoundness of the tenets and practices of certain sections of the clergy, he was always ready to allow a fair hearing to those who differed. An illustration is found of this in his frequent attendance both as a listener and a speaker at the meetings of the Church Conference held monthly in a schoolroom in Old Burlington Street, under the Presidency of the Rector of St. James', Piccadilly, where the principle of membership is that every member is allowed to hold his own opinion and assert it. At Church Congresses he was often misunderstood, and the spirit of his remarks entirely misconstrued, but no one could fail to recognize the courage and the candour with which he advocated unpopular views of the subject under discussion.

When the late Rev. E. Carr brought before a number of leading evangelical men the need of establishing Theological Halls at Oxford and Cambridge, from which graduates preparing for the ministry might receive systematic instruction in theology upon the principles of our Reformed Church, Bishop Perry threw himself heart and soul into the enterprise. It was thought necessary for prudential reasons to insert in the deed of settlement of Ridley and Wycliffe Halls a confession of faith on certain controverted points, to which every member of their governing councils must signify his adherence, and Bishop Perry presided over the deliberations of the little band of clergymen and laymen who drew it up: he was the first chairman of the Council of Ridley Hall, and held

that position until his death. Despite the infirmities of his great age, he hoped to be present at a meeting of the council in Cambridge fixed for the 5th December, 1891—the day on which all of its members who could followed his mortal remains to their last resting-place in the family grave at Harlow. He gave large sums towards the erection of the Halls and their endowment, and bequeathed to Ridley Hall an excellent portrait of himself by Weigall. He showed his gratitude to and affection for his own college, Trinity, by bequeathing to it for use in the Master's Lodge, the handsome silver-gilt service of plate which was given to him when he left Melbourne.

In May, 1878, on the death of Dr. Selwyn, the Bishop of Lichfield, Her Majesty appointed him Prelate of the Order of St. Michael and St. George.

The character placed before us in this attempt to represent what Bishop Perry was, is one which always wins its way with those who come into close contact with it, and it need not be said that he was a most welcome inmate in the house of his friends.

The autumn of every year he spent in a round of visits to those who valued his society, and the liveliness of his conversation, the even flow of his spirits, with the perpetual undercurrent of his deep personal piety made an impression which was not soon effaced. He seldom left without leaving a feeling of regret behind him: it may indeed be said of him that he was one of the most loving and beloved of men.

The pages which follow give us an account of the manner in which a character like this—a character by no means well adapted by natural gifts and peculiarities for the work assigned to it—was moulded and fitted to its special requirements, and succeeded in the end in bringing it to a successful issue.

The following passage from a sermon of the Dean of Llandaff preached very shortly after Bishop Perry's death, gives a beautiful testimony of the power he exerted for good by the simple force of his Christian character :—

"I do not purpose to speak his panegyric; he would have been the first to deprecate human praise, most of all in the House of God. Many things might be said of him. I might speak of his youthful honours—the first place amongst his fellows in a great University. Somehow he never reminded us of these ; later services, higher honours eclipsed them. And yet I think that those attainments of the youth were always present in him, giving him a clear judgment, a strong logical instinct, a desire to prove all things before he could hold fast the true. We think rather of his twenty-eight years as the first bishop of a great dependency of England, which he largely helped to organize into a great ecclesiastical province, which he found with three clergymen and left with a hundred, which he traversed in days before railroads, in any sort of conveyance, his faithful wife always beside him making, as it were, his own roads, as he visited the distant settlements and rough homes of the flock of God entrusted to him. And when he ended that long life of the bodily episcopate, how did he still watch over the relinquished charge in keen interest, constant correspondence, and ceaseless prayer! And then his early, his lifelong friend, our own bishop, whose body sleeps outside and whose statued likeness is ever before us within, made him a canon of this church, and said of him, in doing so, that while he was here, evangelical truth would always be preached in this cathedral. You are witnesses that it was so. Some of you felt that it was good for you to be here when he was the preacher ; some of you felt that, after all, the preacher was the sermon. And why should I try to set him before you as a man, you who knew him—not so well, however, as I who had been a boy under him at Cambridge, honoured from those first days with his friendship? Many things I might say. He was a just man, he was a kind man, he was a gentleman to the backbone, he was courteous, he was open-minded within limits, he was ready to hear and to

give an answer, even among men who differed from him ; he was hopeful, he was generous, as to the motives, as to the man within the man, of persons who did not see with him—growingly so as life advanced and the soul mellowed towards its ingathering. And now he rests and is perfected. Now he sees all truth in the truth. Very blessed for him the beatific vision ; all elements of light gathered into the light ; yes, he is happy now. But his was a happy life even here. It was the life of the pure man, as earth permits purity. He loved earth, as Christ loved, as God loves it. He enjoyed its social gatherings, he led conversation towards topics lovely and of good report ; it was a pleasure to him to mingle with his fellows ; he was genial, he was generous, he was liberal in his constructions of men, he was catholic in the truest sense because he was evangelical. He rests now from the burdens of old age, from the new notions of an age not his, from the fancies and the new instincts and intuitions of an age that shall be. Blessed be God for His primeval ordinance of generations! We are snatched by death from the unamalgamable, from the intolerable, from the impossible. If I ask, your prayers to-day it is for the lonely wife, companion graceful, winning, appreciated companion alike of his toil and of his resting. Pray for her, that she may bear what she calls the great 'blank,' the solitude of the one only love gone. Pray for a blessed reunion in due season with the husband of a whole half-century of inseparable companionship, innermost communion, devoted love."

The words in which Canon Hoare expressed to the members of the Committee of the Church Missionary Society, exhibited a similar testimony, and were as follows:—

"He was one of the most clear-headed men, and, I may add, clear-hearted, that I ever knew in life ; one of the purest, simplest, most straightforward and uncompromising characters that it has ever been my privilege to be associated with. Always courteous, always considerate of others, yet perfectly unwavering in the discharge of duty or the maintenance of truth.

"One of the remarkable features of his character was the prompt simplicity with which he acted upon his convictions as soon as his mind was made up on any subject.

"We have all admired the tenacity with which he held fast to his principles, but those who remember his early days cannot fail to remember the courage with which he confessed those principles so soon as he was convinced of their Scriptural truth.

"Those who knew him in his early college life will remember that he was not then the same man that he has been in this Committee-room. He was brought up in quite a different school of thought, and had in him a great deal of the old-fashioned High Church prejudice against Evangelical principles and Evangelical men; so that I can remember the time when he expressed his surprise at my friendship with dear Carus, whom he regarded as a party man, and Carus gave me a friendly caution to put me on my guard against Perry's influence.

"This went on till 1833 or 1834 (I cannot say which), when my dearly beloved father and mother invited him to pay a visit to us at Cromer. He was then brought into frequent contact with Sir T. F. Buxton and his charming wife. He also went over to Earlham Hall, the seat of Mr. Joseph John Gurney, who used every year to receive a large party on the occasion of the Norwich meetings. I cannot remember exactly who was present on that occasion, as I had the privilege of being at many of those gatherings and cannot distinguish the persons present at each, but I think that Dr. Chalmers, Mrs. Fry, and Charles Bridges were amongst the guests on the occasion of Perry's visit. But, whoever was there, a deep impression was made upon his mind. He had never before seen anything of the kind. His prejudices were completely moved, and he entered upon what might be truly termed a new religious life.

"When he returned to Cambridge for the October term there was no hesitation in avowing the change that had taken place. He was convinced, and at once acted upon his convictions. He was not afraid of what might be said in the college. He and Carus were at once brothers in the Lord, and were bound

together in that loving friendship which lasted for the remainder of their lives. He was as clear and decided a lover of the truth as he has been known to be in his latter days; and not only was he prompt in the avowal of his convictions, but he was also most liberal in his practical maintenance of them.

"Passing over the half-century of active and most useful service, I must add one word respecting the old man that we have all so delighted to see in this Committee-room. The last letter that I received from him, in his own beautifully clear handwriting, was written soon after his golden wedding-day, on October 14th, 1891, and it is so characteristic, as well as so instructive, that I cannot refrain from reading a short extract from it. Some one had sent him a document referring, apparently, to some perplexing questions, respecting which he wrote as follows:—'I have not thought it profitable at my age to exercise my mind upon the theological questions of the present day. I am content to believe in the Bible—as I have been used to do—being the inspired Word of God, and I trust that I shall find it able to make me wise unto salvation through faith, which is in Christ Jesus.'

"Such was the clear, simple, childlike faith with which our beloved friend placed his whole confidence in the Divine authority of the inspired Word of God. And as, when amongst us, he trusted he should find that Word sufficient to make him wise unto salvation through faith which is in Christ Jesus, so, now that he is gone, we cannot doubt for one moment that he has found it to have been sufficient, and that through the inspired teaching of the Bible, in which he so confidently believed, he has experienced the truth of all its promises, and is now enjoying the presence of Him whom he so loved and so honoured during the long period of his service upon earth.

"Let his last words, then, in this Committee-room, be those of his letter, 'I am content to believe in the Bible.'"

Although the Bishop took the part mentioned in the subjoined statement in the preparation of this work, and took

upon himself the cost and risk of its publication, it went much against the grain with him that it should be published in his lifetime, and his consent to this was obtained only by the urgent requests of his friends.

The last proof-sheets had been revised, and arrangements were being made to bring the book out before Christmas, when after four days' illness he passed away.

Nearly a year before, he had written the following memorandum and desired its insertion :—

To the Reader.

"I am in no degree responsible for the manner in which the author of this memoir has performed his task. I have not myself read it, nor am I acquainted with its contents. But I am responsible for having asked him to undertake it and for supplying him, so far as I was able, with the materials for it I did so because I thought that he was qualified, both by his general ability, by his agreement with me in religious principles and by his experience in the diocese, to accomplish the work satisfactorily. He was a member of Christ's College and graduated as a Wrangler of the University of Cambridge ; he came as a clergyman, recommended by my commissaries, to Melbourne in 1853 ; he at once became my examining chaplain, and he has retained the same office under my successors, Bishop Moorhouse and Bishop Goe. From my long knowledge of him I am sure that he has been desirous to narrate all the facts faithfully, and has bestowed the greatest pains in satisfying himself as to the correctness of all his statements. I therefore trust that it will be found to be a valuable record of an interesting story in the annals of our Colonial Church.

"Charles Perry.

"(*Bishop.*)

"32 Avenue Road, Regent's Park, London,
"*January* 16*th*, 1891."

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THE CHURCH IN VICTORIA

CHAPTER I

EARLY HISTORY

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WITHIN the last ten years various historical cycles have been completed. In the year 1883 was celebrated the completion of the fourth centenary of Luther's birth. In 1884 the Protestant world was reminded that five centuries had elapsed since Wickliffe's death. In 1887 her Gracious Majesty saw the jubilee year of her most prosperous reign, as well as the first centenary of the colonial episcopate, whilst the following year brought to a completion the first century of our Australian colonies. When we turn to the comparatively young colony of Victoria, we cannot reckon time by centuries, but in the year 1885 we could talk of the fifty years that had rolled onward in their course since John Pasco Fawkner landed on the banks of the Yarra, and in January, 1888, we could count forty years since the Blackwall liner *Stag* brought our first bishop to these shores.

The majority even of educated persons are comparatively

indifferent to historical dates, but the recurrence of these more striking anniversaries is the signal for the old chronicles to be taken down from their shelves, and all at once the world becomes profoundly versed in some one chapter of history. There are, however, other causes at work by which attention is being drawn to the Australian colonies, besides the mere lapse of time and recurrence of half-forgotten dates. Both Victoria and New South Wales have populations represented by seven figures. In each of these colonies and nearly at the same time, the child must have been born or the settler must have landed who made the millionth inhabitant. It is obvious that when a separate dependency of the British Crown attains this population, we may naturally expect that the state of its exchequer will be known in London, and its products sold in the markets of Europe. Indeed, the population of the great island continent of Australia has already exceeded three millions. The wealth of these combined provinces of Australia, Tasmania, and New Zealand, is more than proportionate to the population, as compared with most European countries, and the exports and imports have exceeded a hundred millions annually. The international exhibitions which have followed one another in rapid succession in the great cities of the world, have of necessity drawn attention to these prosperous communities, and possibly given rise to an exaggerated estimate of their wealth and importance. There is evidently an increasing desire to obtain a more accurate knowledge of the Greater Britain of the southern hemisphere. A letter can now be posted in England and delivered in Melbourne within five and thirty days, and telegraphic communication is as regular as between London and Dublin. This wondrous development of the means of communication gives facility to the tourist—invalid clergymen, officers on furlough, men of science desirous of making wider investigations, men of letters who delight in seeing human nature under new conditions, members of Parliament in search of fresh arguments for a debate on a colonial question, and even ex-cabinet ministers can run away for four or five months from the old country and pick up a fund of information concerning the affairs of this group of her Majesty's possessions.

The present time therefore is suitable for meeting the inquiry of those who are interested in the progress of the Church of England in the colonies. We have not only a flourishing branch of the Church of our native land, but can refer to many distinguished men who have adorned her episcopate. It is recorded of the great Duke of Wellington that he not only took an interest in the spiritual welfare of Australia, before any ecclesiastic above the rank of a military chaplain had ministered to its population, but summed up the whole question in one of his brief incisive phrases, "They must have a Church." A very good apothegm it is, and with the great Duke as its author, deserves a niche in Australian memories.

They must have a Church! Little did he think of the new conditions under which it would have to be worked out. The forty years under which the old penal settlement had then progressed, had not sufficed to develop those characteristics of the people which have since become prominent. *They* who must have a Church became year by year a community of more abundant wealth, greater intelligence and wider culture. The convict element gradually disappeared and was forgotten in the third generation, whilst a mighty multitude attracted to Australia first by the pastoral wealth of the land, and then by its mineral treasures, traversed the sixteen thousand miles of ocean which by the engineering skill of Baron Lesseps have now been reduced to less than eleven. Amongst these immigrants all classes were represented: farm labourers from Dorset or Devon, skilled artisans from London or Leeds, with operatives from other manufacturing towns of Great Britain, besides members of the learned professions. All these must have a Church. In their aggregate they comprised a mass of culture, intelligence, and shrewdness that demanded more than average gifts on the part of their spiritual guides.

In the year 1829, as has been said, the spiritual wants of Australia were brought under the notice of the great Duke Eight years after, in 1837, the Queen came to the throne, having for a prime minister the nobleman whose name survives in the city of Melbourne, whilst her own is preserved in

that of the colony of Victoria. The jubilee year of her Majesty was in fact nearly coincident with that of the colony, whose Church history it is our present duty to sketch. The fifty years of her reign have witnessed development in every department of national life, not only in material wealth and mechanical progress, but in intellectual and moral advancement. And if this has been true of the old country, it has been even more observable in the Australian colonies, which have been well termed Greater Britain.

The Church in Victoria reflects the character of the population. In one aspect it is like the Church of our fathers, but in another it is unlike. We wish to maintain intact our loyalty to the throne and our communion with the Established Church; but we are able, in regard to our ecclesiastical constitution, to assert that we are more closely in harmony with the times in which we live, and that we more fully recognize the true position of the laity as members of the Church. The eminent prelate who was consecrated to the newly formed see of Melbourne, first devised and afterwards maintained in efficient action, a Church constitution in which the powers of clergy and laity were evenly balanced. He was sagacious enough to see that a voluntary Church in a democratic community could not avoid friction in its working, unless due weight were given to this principle. The letters patent issued by the Crown, and the early Colonial Church Acts that were framed in accordance with them, had conferred on the bishop absolute authority. Most men cling to power, and are unwilling to bring their authority under limitations, but not so the first Bishop of Melbourne, who, after many discouragements, procured the royal assent to an Act of the colonial legislature, by which legal authority was given to a Church Parliament; and from that day to this the Church life of the diocese in Victoria has been bound up with this new ecclesiastical system. Thus the Duke of Wellington's dictum has been verified not only in the practical acknowledgment that the people "must have a Church," but that they must have such a share in its management as shall unfold their spiritual energies in helping its progress.

Bishop Barry on his return to England described his ex-

perience after having presided over an Australian synod of not less than thirty years standing. Those thirty years had sufficed to give fixity to this constitutional system, and had enabled it to take its place as the regulative power of the Church. That prelate tells us that "Lay representation places the Church in harmony with the whole tendency of modern civilization, by recognizing in it the principle of a true democracy, in the right of the whole body to some share in its own self-government, and the exercise of that right through representative institutions. The decrees of a purely clerical synod, even if they were perfectly wise, and absolutely free from professional narrowness, would not command anything like general adhesion. Nor would Churchmen be content to leave to such a synod the prerogative of initiation, reserving to the laity simply the power of acceptance or rejection. The general obedience is secured in Church as in State by the consciousness that their laws are the laws of the whole body, and that the laity have had full and fair share in framing them. Discussions of the synod deal mainly with the Church as a whole, its actual progress and its calls to larger general development, its collective powers and needs. Its members cannot go back to their parishes without some enlargement of mind, not only beyond parochial limits, but beyond the narrow party conceptions which may dominate a single parish, but which are in great degree dissipated by the variety, even by the conflict of opinions in the synod. To the bishop himself, the opportunity of communicating his views, of appealing to Churchmen at large, and of hearing their mind and feeling in return, is simply invaluable. The sessions of the synod seem to keep him in touch with his people, and to diffuse whatever influence he is capable of exerting over the whole body of the Church. But after all, the greatest advantage of lay representation comes from the sense which it creates of lay power and lay responsibility in the Church. In spiritual as in temporal warfare, the whole conditions of modern life make it more necessary than ever that behind the regular forces there should be the 'nation in arms.' It is mainly through the synod that a larger and deeper idea of lay responsibility is brought home; for the synod is not merely

a talking and deliberating but an effective governing body."

Such are the deliberate opinions gathered from an article in the *National Review* by Bishop Barry. Ample testimony is therein afforded that synodical action, and especially lay representation, has been developed in the Australian colonies in a manner unknown to the Church of the old country. What has been done in and for the Church of England in the colony of Victoria, it is proposed now to chronicle.

This colony, the whole of which was in the first instance coincident with the diocese of Melbourne, had previously formed the southern division of New South Wales, and was originally styled Port Phillip, the harbour so named forming a conspicuous feature in the geography of the country. The designation Australia Felix, given by Sir Thomas Mitchell the Surveyor-General to some of the finer parts of this territory during his explorations, had as early as 1837 been commonly applied to the whole district. The boundaries of the colony on the east and west are not in any way suggested by the configuration of the country, being arbitrary lines, the one drawn from the Australian Alps in a south-eastern direction to Cape Howe, the other coinciding with the 141st meridian east from Greenwich traced from the sea to the river Murray. This river, which for some three hundred miles runs parallel to the sea-board, makes a convenient northern boundary, and Bass's Straits on the south completes the rude quadrangle.

In recording the annals of the Church of England in Victoria, we cannot but call to mind how brief a period has sufficed to build it up in a land which but a few years previously was an uncultivated wild over which roamed a few aboriginal tribes, scanty in numbers, and unacquainted even with the rudest arts of life.

Early in the seventeenth century, the Dutch had indeed made voyages of discovery, and though on successive occasions they landed on the Australian coast, they never seem to have been disposed to take possession of territory still less to plant settlements ; it was reserved for England to initiate Australian colonization

In July, 1769, Captain Cook was sent to these latitudes to observe the transit of Venus. Having fulfilled the astronomical portion of his mission at Tahiti, he cruised for a month among the Society Islands, and then proceeded southward in search of the *Terra Australis Incognita*, which geographers had assigned to these latitudes, as a counterpoise to the great tract of land in the northern hemisphere. In this search he first visited the islands of New Zealand, which had been discovered and named by Tasman in 1662, after which he sighted New Holland, and on the 27th of April, 1770, anchored in the roadstead, to which Sir Joseph Banks, President of the Royal Society, who with Dr. Solander accompanied this expedition in the interests of science, gave the characteristic name of Botany Bay.

Unfortunately Cook did not examine Port Jackson, the site of Sydney; nor Moreton Bay, with its navigable river. The idea that Van Diemen's Land was part of the great island continent caused him to alter his course in such a way as kept him at a distance from Port Phillip, and thus the discovery of Victoria was delayed more than half a century.

On the 26th January, 1788, was founded the city of Sydney, the capital of the elder colony, by the first Governor, Captain Phillip, R.N., the commander of a small fleet of British vessels, in which had been conveyed about a thousand persons, inclusive of nearly eight hundred convicts. On this occasion Captain Phillip, the Governor, gathered his company on a place previously cleared. The military were drawn up under arms, the convicts were stationed apart. The Governor's officers stood in a circle around him. The Judge-Advocate read the Royal Commission and the Act of the Imperial Parliament by which the settlement was constituted. A triple volley of musketry concluded this part of the ceremony, after which His Excellency advanced and thanked the soldiers for their uniform good conduct, and then turned to the prisoners. In a brief, manly address he counselled them to regain by their good behaviour the liberty they had forfeited by their crimes, and warned them that while offenders would be rigorously dealt with, good conduct would be rewarded. He denounced profligacy as most injurious to the settlement, and promised assist-

ance to those who, by contracting marriages, would manifest a desire to conform to the laws of morality and religion.

During the same year, indeed within a few weeks of his arrival, the Governor deputed Lieutenant King, R.N., of the *Sirius*, to establish a second settlement at Norfolk Island. His instructions are worthy of notice in a history of the Church, as they included an order to cause the prayers of the liturgy to be read with all due solemnity every Sunday, and to enforce observance of religion and good discipline. The early days of a penal settlement are never pleasant to look back upon. For several years ships arrived from time to time bringing the scum of the old world prisons. The administrators of the law were not always the wisest or the best of men, nor free from the temptation to sink down to the moral standard of the debased community which they were required to keep under control. Much, nevertheless, is due to the probity and firmness of the first Governor. There may be traced in those early days, in spite of all disadvantages, an habitual respect for law, a deference to constituted authority, and an orderly behaviour which would have hardly been looked for amongst those who formed the bulk of the original population. Phillip received instructions in 1789 to make reserves for fortifications, for edifices, and for church sites, with glebes of four hundred adjacent acres and two hundred acres for school purposes. Collins, the first historian of the colony, tells us that the orders regarding religious service were not neglected that the reading of public prayers was never omitted, and specially mentions that on the morning of Good Friday, in 1789, the second year of the settlement, divine service was performed in an empty storehouse, and that the convicts were recommended to employ the remainder of the day in their gardens.

The chaplain who accompanied Governor Phillip in 1788 (the Rev. Mr. Johnson) had the honour of being the first clergyman to represent the Church of England in Australia. He was not inefficient, and had every desire to fulfil his difficult duties. Indeed Mr. Wilberforce, who had some personal knowledge of him, described him as "one of the worthiest men breathing, the most active, the most humble, but at the

same time very little acquainted with the world." This simplicity of character was the reverse of advantageous to a man in his position, particularly as he had to cope not only with the profligacy of his charge, but with want of sympathy in those who held the reins of government in the little community. A certain Major Grose, who was appointed Lieutenant-Governor at the close of Phillip's stay in New South Wales, conceived a dislike to the unfortunate chaplain, and reported him to the Home Government as a most troublesome character. This prejudice was shown in allowing no provision to be made for the building of a suitable church, so that the chaplain was exposed to the weather whilst conducting service, but in the face of all discouragements Mr. Johnson discharged his duty faithfully, and within five years of landing succeeded in getting a church built, having met the cost out of his private resources, which, however, was at the end of three years refunded by the British Government. The soldiers who were under Johnson's spiritual charge were prompt in discovering the relations between him and the Lieutenant-Governor, and but too ready to treat him on various occasions with disrespect if not with insult.

What this community needed, was a spiritual guide of exceptional qualities, a man who could combine love with firmness, tenderness with justice ; who would know how to maintain his position with military officers and high officials, and yet feel sympathy for the most degraded prisoner. Such a man was Samuel Marsden, who by his self-denying and well-directed labours, was the instrument in God's hand of laying the foundation of the Church of England in Australia. Born in 1764 in the neighbourhood of Leeds in Yorkshire, he received his early education in the free grammar school of Hull, of which the celebrated Joseph Milner the ecclesiastical historian, and brother to the no less eminent Dr. Isaac Milner, Dean of Carlisle, was the head master. By the help of a society he was placed in St. John's College Cambridge, where he became acquainted with Mr. Simeon and profited by his ministry. He had not yet completed his studies nor taken his degree when, to his great surprise, an offer was made him of a New South Wales chaplaincy through the influence of Mr.

Wilberforce. At first he was disposed to decline the offer, from a modest feeling of his inability to enter upon a post so important. It was however pressed upon him, and he was induced to withdraw all objections. He was ordained shortly afterwards, and proceeded without delay to Hull, where he took his passage in a convict transport, the only ship in which at that time he could reach the far distant colony. Before sailing, he married a lady who for thirty years proved herself singularly qualified to share his labours and lighten his troubles. Soon after Mr. Marsden reached Sydney, the Rev. W. Johnson returned to England, so that he was left the sole chaplain in charge of the new settlement. He had to officiate at Sydney, at Paramatta, and at Hawkesbury without assistance. The criminal population with which he had to deal made his ministerial labours peculiarly distressing. The state of morals was utterly depraved ; oaths and ribaldry and audacious lying were universal ; marriage and the sacred ties of domestic life were almost unknown, and those who from their station should have set an example, aggravated the evil rather than offered any check. Under circumstances which would have subdued the spirit of most men, Samuel Marsden continued at his post for the period of fourteen years, cheered it may be by occasional gleams of success, but rather a witness against vice than able to rejoice in the conversion of souls. The peculiar position in which Mr. Marsden found himself, obliged him to unite the office of magistrate with that of chaplain, an incongruous mixture at best, but not one of his own seeking. Lord Brougham was in the habit of saying that such a case was the union of two noble offices to the detriment of both. However, there was an urgent need to preserve the supremacy of law and maintenance of order, and the chaplain holding office by appointment of the Crown, saw that it was his duty to sacrifice his own preferences. Another point in which this excellent man's conduct was at the time severely blamed, was that he cultivated a considerable tract of land. But in this matter an impartial critic will see that circumstances alter cases. The young colony had been more than once on the verge of famine, in consequence of the neglect of cultivation. A province that would now be able to feed the standing

armies of Europe, was at that time dependent on the arrival from England of provision-ships that were despatched at very uncertain intervals. In 1795 Captain Hunter on assuming the reins of government exerted himself to bring the land under cultivation. To effect this, he made a grant to every officer civil and military of one hundred acres and assigned to each a company of thirteen convicts as farm servants. Marsden grew rich in spite of himself. He acquired more land, several hundred acres in fact, and we need not be surprised that his was the model farm of New South Wales. No complaint was ever lodged against him that his spiritual duties were neglected, or that as a magistrate he had shown any disposition to evade responsibility. It is well known how at the same time he laboured for the heathen of New Zealand, and established the Gospel in that territory; but in Australia he became prosperous in worldly affairs, and years later this prosperity compelled him to publish an *Apologia pro Vitâ Suâ* in London. "A clergyman in England," he wrote, "lives in the very bosom of his friends; his comforts and conveniences are all within his reach, and he has nothing to do but to feed his flock. On the contrary, I entered a country which was in a state of nature, and was obliged to plant and sow or starve. It was not from inclination that my colleague and I took the axe, the spade, and the hoe; we could not, from our situation, help ourselves by any other means, and we thought it no disgrace to labour. St. Paul's own hands ministered to his necessities in a cultivated nation, and our hands ministered to our wants in an uncultivated one. If this be cast upon me as a shame and a reproach, I cheerfully bear it, for the remembrance never gives me any cause of reproach or remorse." Marsden's death took place at Sydney in 1838; his ministry having extended from the very earliest days of the colony to the foundation of the Australian diocese. It was natural for Marsden's friends to wish that he had been first bishop of Australia after so long a tenure of the position of senior chaplain, but in his nature there was not a particle of jealousy or self importance. He is described as having been present at the installation of Bishop Broughton, when with tears rolling down his aged cheeks he invoked a blessing on

the new bishop, and to use his own metaphor "yielded up the keys of a most precious charge, one that had been his own devoted care throughout the storms and tempests of a long and difficult pilotage." The bishop fully reciprocated his Christian regard, and after his death expressed his "deep sense of the loss he had experienced, and the painful void he felt in the absence of his aged and faithful companion, who had so often stood by his side, whose genuine piety and natural force of understanding he held in the highest esteem while he lived, and would ever retain in sincerely affectionate remembrance."

Nine years before Mr. Marsden's death, when the colony had completed the fortieth year of its existence, there were twelve clergymen ministering to the wants of the population, besides two in Western Australia. These were superintended by an archdeacon who was nominally under the jurisdiction of the Bishop of Calcutta, but there is no record of any personal communication taking place between Sydney and the Indian capital. The first Archdeacon of Australia was the Ven. Thomas Hobbes Scott, who held the office only for a short time, so that in the year 1829 the post was again at the disposal of the British Government, who appointed the Rev. William Grant Broughton to the vacant archdeaconry. This appointment was due to the kind offices of an intimate friend, the Rev. Mr. Briscall, rector of Strathfieldsaye, who introduced Mr. Broughton to the Duke of Wellington. The new archdeacon was a man of some academical distinction. Educated at the King's School, Canterbury, he obtained a scholarship, and in due course entered at Pembroke Hall, Cambridge. In the year 1818 he took his B.A. degree, when his name appeared sixth among the wranglers, the late Bishop of St. David's, the well known Dr. Thirlwall, being Chancellor's Medallist in the same year. He had published in 1823 a learned and elaborate work, in which in refutation of a recent book, he maintained that the text of the Elzevir Greek Testament was not a translation from the Latin. This work may not have found many readers, but it brought the author under notice of the well known Bishop Tomline, who appointed him to the curacy of Farnham, with the intention of

bestowing some preferment in testimony of his sense of the good service which he had rendered to the cause of sound Biblical criticism. The bishop's death, which happened in the same year, prevented the fulfilment of this intention. Preferment however awaited young Broughton from other hands. Without any solicitation on his part, the Duke nominated him to the chaplaincy of the Tower of London, and within a few months made him a second offer—that of the Australian archdeaconry. In reference to this period of his life, Bishop Broughton many years afterwards addressed the Society for the Propagation of the Gospel in the following words:

"It was some years after I had left the district in which his Grace resided, and without the slightest expectation on my part of any continuance of the notice with which he had honoured me, that he was pleased to send over to me his chaplain to acquaint me that the archdeaconry of New South Wales was vacant, and to state that it was his wish and desire that I should consider whether it would be agreeable and suitable to me to undertake the office, and let him know as soon as I had decided. As I was then situated, I told the chaplain that, if it pleased his Grace, I would rather continue the preferment he had already given me of the chaplaincy of the Tower; but that I felt bound to take the proposal into my serious consideration, and would ere long be prepared to return my final answer. As a matter of duty, the person whom I then consulted was my father in God (Sumner), the Bishop of Winchester. I submitted my case to his Lordship; and I must say with gratitude, that I received from him the most fatherly advice, the most generous support and encouragement that could possibly be given by one man to another. It was at the Holy Table in Farnham Church while communicating with him, that I made my determination to undertake the office. Within a few days I proceeded to Strathfieldsaye, and was admitted by the Duke of Wellington to an interview, during which he told me that, in his opinion, it was impossible to foresee the extent and importance of the colonies to which he had drawn my attention. His sagacious mind was directed to all the possible events that might arise

out of the then existing order of things in those colonies; and he added 'they must have a Church.' It was his strong feeling that these colonies—as I believe he thought with respect to others—would flourish in proportion as their ground work was laid in the knowledge and practice of the duties of revealed religion. I am quite sure these details will not be without their interest. I then mentioned to his Grace that, considering all the circumstances of the case, I was prepared and felt it my duty to accept the office which he had offered me. There is an opinion prevalent in many minds that the Duke of Wellington was an austere man, and that it was difficult to approach and converse with him without feeling sensible of some degree of rigour. But I will say, with the greatest possible sincerity—and I can have no motive now for saying what was not exactly the impression of my own mind—that on that and other occasions I found his disposition to be really kind and benevolent, but that he was a man not to be trifled with. He said to me, 'I don't desire so speedy a determination. If, in *my* profession, indeed, a man is desired to go to-morrow morning to the other side of the world, it is better he should go to-morrow or not at all.' This was spoken with that degree of energy and good sense which distinguished every word that fell from his lips. He desired me to remain that day, and on my return home to take the subject into my serious consideration again, and let him have an answer within a week. I felt the full sense of the kindness which prompted that delay. Within a week my answer was returned, to be submitted to the Archbishop of Canterbury, and finally to be laid before the King; and hence my connection with the Colonial Church."

To resume the thread of this narrative, Archdeacon Broughton sailed from England in May, 1829, and arrived in Sydney on the 18th of September. That he gave himself to real hard work is fully evident. In the course of five years he had visited all the settlements under his jurisdiction, and endeavoured to excite the settlers and the Government to the erection of churches and schools; giving his attention also to the preparation of a grammar of the aboriginal language, and taking steps to evangelize the blacks. Meanwhile the popula-

tion increased, the land was being gradually occupied, and thus from year to year the spiritual wants of the colony were getting far beyond the reach of the one archdeacon and his handful of co-workers. He complained bitterly that nothing was done in England towards increasing the supply. To realize the large territory committed to his care, he suggested that English friends should imagine one of their own archdeacons who should have one church at St. Alban's, another in Denmark, another at Constantinople, while the bishop should be at Calcutta, hardly more distant from England than from many parts of the archdeaconry of Australia. To meet these overwhelming necessities, he wisely resolved to visit England and make an appeal in person to the two great societies, as well as the Church at large. By these energetic efforts public interest was successfully aroused, and in answer to his application the Christian Knowledge and Propagation Societies granted considerable sums, which by other contributions were augmented to £13,000. Thus furnished with funds, the archdeacon was enabled at once to double the number of his clergy. But a still more important and lasting benefit resulted from his visit. Arrangements were made for establishing the archdeaconry as an independent see ; and on February 14th, 1836, Broughton was consecrated Bishop of Australia in the chapel of Lambeth Palace by Archbishop Howley, assisted by the Bishops Blomfield and Monk, together with Bishop Sumner of Winchester, his former diocesan. Throughout his episcopate, from this time to 1852, a period of sixteen years, his labours were unremitting. His frequent and toilsome visitations, his efforts to increase the number of his clergy, and to keep pace with the wants of the emigrants who flocked to Australian shores, as well as of the settlers who were extending themselves over the land, did not exhaust his energy. Whether it was the building of a cathedral, the foundation of a college, the extension of the episcopate, or the organization of the Church—each object as it presented itself enlisted all his powers of mind and character.

Bishop Broughton would in our own days be called a High Churchman of moderate views, a consistent advocate of the

via media. A friend and admirer has described his teaching in these terms: "He was warmly attached to the principles of the English Reformation, and to the doctrines contained and guarded in the Articles and Liturgy of the Church of England; the Catholic faith handed down from the early ages; the supreme authority of Holy Scripture; the doctrine of man's justification through the merits of Christ alone, by faith; the Church, the witness and keeper of Holy Writ; the sacraments, divine ordinances of Christ's institution, sure witnesses and effectual signs of grace derived from Him. With equal strength of attachment he clung to the appointed order of worship in the Church of England—her forms of daily prayer, her seasons of fast and festival, her devout commemoration of her Saviour's sufferings, and subordinately of the holy examples of His saints and servants. He recognized in her sacred orders and forms of government the marks of divine and apostolical appointment, and found in this conviction that which would alone sustain the minister of Christ amidst the difficulties and trials of his office, especially in arduous posts of missionary service." Such is the portraiture of the man who, first as archdeacon and afterwards as bishop, governed the Australian branch of our Church for one and twenty years. Whilst describing the rise and progress of the Church in our own colony, we shall have to make further reference to him, but the history of his work in his own diocese we leave to other hands. In his primary visitation charge Bishop Barker, his successor, paid the following tribute to the first occupant of the see:—"The memory of the late bishop may well be held in honour throughout the province of Australia. His zeal and diligence, his high minded and disinterested sacrifices, the foresight displayed in the formation of new dioceses, the patience with which he met the difficulties of his position, are well known to me; and although it was not my privilege to be numbered amongst his personal friends, the opportunities I have possessed of becoming acquainted with the excellences of his character and the primitive virtues of his life have inspired me with a genuine and affectionate regard for the first Bishop of Australia."

CHAPTER II

PORT PHILLIP

Equal age of Broughton and the Colony—Settlement of Port Phillip - Whaling Establishment at Portland—Batman at Indented Head—Fawkner at the Yarra—Lonsdale, Police Magistrate, 1836—Town Sites, 1837—Langhorne's Mission—First Baptism—St. James's Land —Broughton's Report—Rev. J. C. Grylls—Mr. C. J. La Trobe, Superintendent—A. C. Thomson and J. Y. Wilson—Church at Geelong—Importance of Geelong—Sir Charles Sladen—Commercial Depression, 1842—Broughton's Second Visit—Henty Family.

It may be noticed that the settlement of Port Phillip was coincident with the foundation of the Australian bishopric; for Archdeacon Broughton visited England in 1835, the year in which Fawkner and Batman landed; and the year 1836, in which he was consecrated bishop, saw the appointment of Captain Lonsdale as first police magistrate of Melbourne. The Port Phillip settlement, called soon afterwards the Colony of Victoria, in honour of her Gracious Majesty, had not the same official inauguration as the older colony of New South Wales. The successful founders were settlers and traders from Van Diemen's Land, who came over in separate parties for commercial enterprise. Reports had reached them of a fertile district lying on the opposite shore of Bass's Straits; whaling parties were familiar with its coasts and harbours, and had repeatedly entered Port Phillip, of which they spoke with favour. A year before the landing of Batman and Fawkner, the Messrs. Henty, of Launceston, had visited Portland Bay, situated two hundred miles to the westward, and not only set up a whaling establishment, but occupied a portion of the country with sheep and cattle. Batman, who was associated

with a number of capitalists, promptly formed a company to carry on the work of colonization. He conceived the plan of taking possession of 600,000 acres of the best land that he could find, and securing the same for his use and benefit by regular treaty with the blacks. He induced them to put their marks on a deed prepared in legal form, purporting to arrange for a transfer of the land in exchange for certain knives tomahawks blankets and other articles. The Governor of New South Wales however declared by a public proclamation that the bargain was illegal ; but the matter was not so easily settled. Batman had established himself on Indented Head, and many square miles of country towards Geelong were occupied by the flocks and herds that poured in from Tasmania, whilst Fawkner took possession of the banks of the Yarra, where a flourishing township quickly sprang up, the nucleus of the city of Melbourne. As might be expected, the authorities in Downing Street supported the Governor in refusing to confirm Batman's purchase, although petitioned to do so by the wealthy capitalists that were associated with him, backed by the representations of Colonel Arthur, at that time Governor of Van Diemen's Land. The company however received land, valued at £7000 in acknowledgment of the trouble and expense incurred in the work of colonization. Between Fawkner's party and that of Batman there was a bitter feud, which was brought to a close by the death of the latter. To assert his disputed claims, he had moved to Melbourne, where his name was given to localities that will long keep it in remembrance.

Captain Lonsdale, the police magistrate sent from Sydney to Port Phillip, lost no time in convening a meeting of the colonists, with a view to the settlement of the differences that had arisen, and of organizing the appropriation of territory. Placards were posted on the gum-trees, intimating that no land could be acquired by conveyance, or other pretence, from the aborigines, or otherwise than by purchase and grant from the Crown. This proceeding took place in June, 1836, when the population was estimated at four hundred or more. In the year 1837 the sites of the principal towns were selected and surveyed. Fawkner's settlement on the Yarra was approved of as one of the sites, receiving, as has been already mentioned,

the name of Melbourne. At the mouth of the river, on the west side, was the site of Williamstown, named after Her Majesty's predecessor on the throne. Forty miles to the westward, on the shores of Corio Bay, within Port Phillip, was fixed the site of Geelong, so called from the native appellation of the locality. In the far west, on the shores of Portland Bay approaching the South Australian boundary, on the land that had been occupied by the Messrs. Henty, was fixed the township of Portland. Other townships also sprang up where considerable tracts of good land were bought by capitalists. Amongst these may be mentioned Kyneton, near Mount Alexander; Brighton, upon the coast of Port Phillip, ten miles from Melbourne; Kilmore, forty miles to the north upon the Sydney road, and Port Fairy, a hundred and ninety miles to the westward on the coast of Bass's Strait.

About this time the Rev. Joseph Orton, a Wesleyan minister from Van Diemen's Land, arrived in Port Phillip, being especially desirous of devising measures for the protection and instruction of the blacks. To this reverend gentleman belongs the honour of having conducted the first religious service in the new settlement, Mr. Batman having placed a large room in his house at Mr. Orton's disposal for that purpose. This service, which was in accordance with the forms of the Church of England, was held on Sunday, 24th April, 1836. Mr. James Simpson, subsequently well known as an active member of the Church, read the responses. A chronicler of the period has been careful to record that the musical portion of the service was conducted by a medical man, Dr. Alexander Thomson, who became eminent as a colonial legislator. The preacher, Mr. Orton, addressed the company from the young ruler's question, "What shall I do to inherit eternal life?" At the conclusion of his discourse he took occasion to show the propriety of a consistent deportment on the part of the European settlers, especially enjoining them to honour God in all their ways, that they might ensure the divine blessing on their undertaking. In the afternoon, when the people assembled in larger numbers, and amongst them not fewer than fifty blacks, who sat quietly and appeared to take an interest in the singing, the preacher made special reference

to them, whose land they had come to possess, urging the duty of using all means for promoting their temporal and spiritual welfare. For the next two years the public worship of our Church depended on lay effort. About this time Mr. George Langhorne commenced a mission to the aborigines on the Yarra, and as this gentleman contemplated seeking Holy Orders, he had qualified himself as a preacher. Captain Lonsdale also at an early period of his magisterial office, conducted service in the Court House to a mixed assemblage of soldiers, constables, and civilians. Mr. Langhorne's stay at the aboriginal mission was but short, as his plans necessitated an early departure to Sydney, when his place was supplied by an energetic Churchman, Mr. James Smith, well known in subsequent years in connection with the management of the savings bank.

In the following year, 1837, the Rev. Thomas Beazley Naylor, B.A. from Van Diemen's Land, visited the settlement and conducted service. On this occasion the first child born in Melbourne was baptized, receiving the names John Melbourne.[1] During the same year the Church of England in the colony received a grant of land from the Crown—being the first appropriation for such a purpose. Sir Richard Bourke, accompanied by Captain (afterwards Admiral) King, paid an official visit to the new colony. He laid out and gave names to Flinders and other streets besides declaring officially that of the town itself, visited Geelong, and had interviews with settlers on the banks of the Barwon. He also arranged for the sale of town allotments, and made grants for Church purposes. It is well known that half-acre allotments, purchased at that time for £30 or £40, were sold within thirty years for £40,000, and ten years later for at least double that amount. Two portions of land, of three and two acres respectively, divided by Little Collins Street, were reserved by His Excellency for the Church of England. Perhaps he made the grant with some degree of precipitancy, for it is certain that Crown grants for Church purposes never

[1] On the 12th April, 1858, the author solemnized the marriage of John Melbourne Gilbert, at Christ Church, Geelong. The day of his birth is recorded in the Church register as December 29, 1835, with a note of the fact that he claimed to be the first white person born in Port Phillip.

afterwards exceeded two acres. The newspaper press urged that the Episcopal Church had been unduly favoured. Seven years later the vexed question was referred to Sir R. Bourke's successor, Sir George Gipps, who, after a thorough consideration of the case in all its bearings, expressed a belief that his predecessor had intended a grant of the whole five acres, and consequently refused to interfere. Sir R. Bourke, in his despatch to the Home Government, mentioned that the people of the new settlement, numbering seventy families, "needed a house in which they could meet for worship." They did not in the first instance propose a structure of brick or stone, but a weatherboard chapel capable of accommodating a hundred persons. On the site of St. James' "Cathedral," where Batman had kept his sheep, they erected a building towards the cost of which he, though not a member of the Church, generously contributed £50. In this structure the people used to assemble, particular seats being allotted to the convicts. The same building seems to have served the double purpose of Church and Sunday School.

Soon after the founding of Melbourne, Bishop Broughton made a journey from Sydney for an episcopal visitation. His lordship was a passenger in H.M.S. *Conway* from Sydney, and after a few days' sojourn in Port Phillip, left for Hobarton on the 19th of April, 1838.

"I arrived in Melbourne," he reported to the S.P.G., "in time to officiate on Easter Sunday, and was gratified to find that the good feeling of the inhabitants had induced them to provide a small wooden building; which, however humble in character, serves the purpose of a place of assembly for public worship. My satisfaction was still increased by learning that the service of the Church of England was celebrated twice every Sunday; the prayers of the Liturgy and a sermon being read by Mr. James Smith, a most respectable settler there, whose name I have sincere pleasure in recording with all the honour which my testimony can carry with it, in connection with this example of zeal, piety, and faithfulness, displayed in the service of God and His Church. The inhabitants have given further proof of their good will by instituting a district committee in connection with the central

committee of the diocese; the president being Captain Lonsdale, police magistrate, whose example and encouragement are cheerfully afforded in the promotion of all religious and useful undertakings. On Easter Sunday I officiated in the small wooden church, the congregation being numerous and attentive, and at the administration of the Holy Sacrament, the communicants partook of the sacred elements for the first time in that remote region. A meeting was held and means devised for erecting a larger and more substantial church as well as a clergyman's residence. A school is maintained here chiefly at the expense of the diocesan committee. The number of scholars is not considerable, but limited though the school be, it is valuable as a commencement."

The bishop, during the busy Easter week, consecrated the Church of England portion of the Melbourne cemetery; nor did his lordship fail to visit Mr. Langhorne's aboriginal institution, where he found that progress had been made by the blacks in reading, and that they had some acquaintance with the elementary truths of religion, but in the case of the adult natives no impression had been made. They seemed to have attached themselves to the mission station chiefly with a view to obtaining supplies of food, and other advantages of a material character. As to their native usages they had shown no disposition to abandon them.

Such is the glimpse which the records of that episcopal visit afford us of the first beginnings of the Church of England in the settlement of Port Phillip, of which the bishop said calmly, and yet with prophetic insight, that "although hitherto but little known, it held forth expectations of future importance, worthy of most attentive regard." The work of occupation had fairly begun, the capital had been named, its streets marked out, a grant of land had been made, a wooden church built, divine service established, and a Sunday School organized. Both sacraments had been administered, and in the little community there was an evident desire for Church ordinances that gave promise of further progress.

The most pressing want at this time, and one which was notified by the bishop in his report to the Society for the

Propagation of the Gospel, was that of an ordained clergyman. More than three years had elapsed since the arrival of Fawkner and his company before this pressing need was supplied. On the 12th October 1838, the much wished for minister arrived, the Rev. John Couch Grylls, of the Universities of Cambridge and Dublin, who had received the appointment of chaplain.

From prudential motives, he came to the colony alone, leaving his wife and family in England. Having after a short time determined to make the colony his home, he obtained leave of absence for twelve months in order to escort them from the old country. True to his engagement he returned within the stipulated time, but for some unexplained cause did not resume his duties. During his absence his place had been filled by the Rev. James Yelverton Wilson, an assistant colonial chaplain. On his removal to Portland the incumbency of St. James' was held by the Rev. Adam Compton Thomson, who had laboured as a missionary in the presidency of Madras. This appointment was satisfactory, as Mr. Thomson was well esteemed and bore a high character for Christian earnestness.

At this time it was proposed to build a substantial church on St. James' Land. The first subscription was received in January 1838, but the building was not completed till 1841. Three years and a half was not an unreasonably long time under the circumstances. The first meeting for promoting this object was held in the school-house, when the subscription list was on a liberal scale. An arrangement characteristic of those days was adopted, that the resolutions of the meeting should be published at Sydney, Launceston, and Hobarton, it being thought advisable that as part of the sheep and cattle pasturing in Port Phillip belonged to persons residing in Sydney and Van Diemen's Land, they should be appealed to for assistance in the pious work. A second meeting was held, when it was hoped that help might be received from the Government of New South Wales; but all that could then be accomplished was the repair of the temporary wooden structure, besides making certain additions to its fittings.

In October 1839 his Honour Charles Joseph La Trobe was

appointed Superintendent of Port Phillip, and one of his earliest acts was to lay the foundation stone of the new church, which he did in the following month. Although masons' wages were high, labour was much cheaper in those early days than it became afterwards, which may account for the outlay on this really commodious though doubtfully handsome church not having much exceeded five thousand pounds.

Amongst those who interested themselves and served on the Building Committee, are found several names which have become prominent in connection with public affairs in the colony. One of these Dr. Palmer was afterwards chairman of the National Board of Education, and was knighted in acknowledgment of his position as President of the Legislative Council. Dr. McCrae, one of the first churchwardens and for many years a zealous supporter, served the colony as medical officer under the Government. Mr. D. C. McArthur, Manager and Inspector of the Bank of Australasia, was another pillar of the Church: and (last, not least,) Mr. James Simpson, for many years proved himself a ready helper to the first Bishop of the separated diocese. The church was opened on Sunday, October 2nd, 1842, when the Rev. A. C. Thomson conducted the service and preached from 2 Chron. vii. 15: "Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place." On the last Sunday of the same month, the loyalty of the congregation in St. James', as well as other places of worship in Melbourne, was evinced by thanksgiving services for the escape of Her Majesty from assassination by John Francis, on the 30th May of the same year.

Almost simultaneously with the commencement of Church ministrations in Melbourne was that of similar work in Geelong. The two towns were founded about the same time. Batman's territory at Indented Head was nearer to Geelong than to Melbourne, and the Tasmanian settlers who brought over their sheep and cattle found suitable pasture in the immediate neighbourhood of the new township on the shores of Corio Bay. Captain Fyans was transferred to Geelong as police magistrate from Sydney; soon after Captain Lonsdale received a similar appointment at Melbourne. A public land

sale was held in the same place as early as February, 1839. For a short time the two towns were rivals to one another on nearly equal terms, but when once a Superintendent was appointed, and especially when he was made Lieutenant Governor, the town which was the seat of government became also the centre of trade, and consequently of population. The people of Geelong nevertheless continued to cherish an idea of the relative importance of their town ; but the population soon reached a limit that it has not in subsequent years exceeded. Mr. Westgarth, whose work on Victoria will always be an authority, has the following remarks in reference to this town :—" The site of Geelong, the qualities of its harbour, and the rich, beautiful and open country that extends for many miles behind it, appears to me to have offered recommendations for the site of the capital decidedly superior to those of Melbourne. Had it been assigned the position of the colonial capital, and been thus brought more prominently into notice, the greater advantages of Geelong might have still further enhanced the high repute and attractiveness of the colony. Taken altogether, Melbourne with regard to its natural scenery cannot be called a handsome or picturesque city. In this respect it is immeasurably inferior to Sydney or Hobarton, in the adjacent colonies, and even to Geelong whose commanding site, united to the placid beauties of its harbour scenery, gives it an exceedingly pleasing effect."

In the year 1841 the most active member of our Church in Geelong was Mr. Charles Sladen, a young solicitor who had taken his degree at Cambridge. He had many qualifications which would have fitted him for the Christian ministry, had such been his calling. With a strictly logical mind, and that power of patient investigation which enables an inquirer to reach the depths of a subject, he might have risen to eminence as an ecclesiastical lawyer and achieved a high reputation in the Court of Arches. He was moreover a man of unfailing perseverance, and always showed the utmost tenacity of purpose when once he had resolved on a particular line of action. The Presbyterians had a settled minister in the Rev. Andrew Love, and the wants of the Wesleyans were provided for by ministers from the aboriginal mission at Buntingdale,

some five and thirty miles distant. The Church of England had no ordained clergyman within reach, but valuable help was rendered by Mr. Sladen, who for a considerable time conducted worship every Sunday in the court house.

About the middle of the year 1841, when the entire population of the town numbered only 450, the members of our communion assembled in public meeting to devise a scheme for building a church. Fourteen heads of families on that occasion put down their names on a subscription list for varying sums, trustees were appointed, a building committee was formed with Mr. Sladen as secretary. The Superintendent, Mr. La Trobe, who was ever ready to forward every good work, allowed his name to appear as a large contributor. The subscriptions soon amounted to £450, a large sum in those days, especially as it averaged one pound a head for each of the population. It would appear however that this effort without being premature, was destined to try the faith and patience of those who were anxious for its success. Two years elapsed, and nothing more had been accomplished. The scheme for building a church was not abandoned, but to meet present exigencies a modest brick building was erected as a school-house, which could be used for divine service. This long delay must be explained : as the same causes affected the progress of the Church throughout the colony. The circumstances were these. Subsequent to the visit of Sir Richard Bourke 1837, the most extravagant ideas prevailed among the colonists. Instead of cultivating the soil, and seeking the legitimate development of the wealth of the country, many of them indulged in the wildest speculation. Imaginary farms and villages were marked out on the map of Port Phillip, and allotments of ground were knocked down at prices that never could be repaid to the purchasers. The years 1841 and 1842 were a period of depression that naturally followed this feverish state of things. Sheep and cattle fell rapidly in price, allotments of land were resold for a fraction of their cost, money was scarce, and the community was brought to the very verge of universal bankruptcy. That the Church should sufier from this monetary depression is not to be wondered at. Subscription lists that had looked promising on paper

waited long for realization. Speculation has too often shown itself as the disease of the colony, awakening a gambling spirit adverse alike to contentment or self-control ; and whilst the colony was in this condition morally and financially, Bishop Broughton came on a second visitation, landing at Geelong on the 25th September 1843, and remaining about a fortnight in that town and neighbourhood before proceeding to Melbourne. Mr. Sladen and the other Church trustees met his Lordship as he landed, and accompanied him to the two acre-block which had been granted for church purposes by the Government. A finished school-house stood in one corner, an unfinished parsonage in the opposite corner, whilst an untouched acre was awaiting the church, which had been much talked of, but of which no available design had yet been prepared. Bishop Broughton was one of those energetic men that are equal to any emergency. He knew that the trustees had for several months failed in their attempts to procure a suitable design ; and having a natural taste for architectural drawing, he took out of his pocket a letter, on the back of which he sketched a small church very similar in its general outline to that which was subsequently erected. The sketch was sent to Mr. Blacket, the architect of Sydney ; and in due time, drawings and specifications embodying the bishop's structural ideas were furnished to the trustees. No time however was lost, as the dimensions of the building were settled without waiting for Mr. Blacket, the foundations were marked out in accordance with the bishop's sketch, the work of excavation was pushed on, and within ten days of his arrival the first stone was laid with the accustomed ceremonial, prayers and a suitable passage of Scripture were read, and an address delivered which was afterwards printed. On the same day, the bishop confirmed sixteen young persons in the school-house, and consecrated the burial ground on the eastern side of the town. Thus did the head of the English Church in New South Wales give a stimulus to the spiritual work in the new settlement of Geelong, during a year of commercial depression, when the people might have been tempted to abandon their project in despair.

On the 9th October Bishop Broughton proceeded to Mel-

bourne in the *Aphrasia* steamer, and was met at the wharf by a number of gentlemen. The building of St. James' church had sufficiently advanced to make it available for divine service, and the Rev. A. C. Thomson had been appointed incumbent. The bishop held a Confirmation at which eighty young persons were presented. A meeting also was held for the liquidation of a building debt of £950, on which occasion Mr. La Trobe and the resident Judge (Jeffcott) were among the speakers. A still more important feature of the episcopal visit was a crowded meeting held to initiate the building of a church on the Eastern Hill. The bishop took the chair and delivered an earnest and interesting address, followed by Dr. Palmer, who was specially eloquent.

Nothing, however, was done during 1844 and 1845, but in January 1846 the Government at Sydney consented to grant £1,000 towards the erection of the new church, with the usual proviso of raising a corresponding sum by contributions. Intelligence was received at this time that the bishop was able to spare £500 to Melbourne for Church purposes out of a balance of £1,684 remaining from the Government grant. The Building Committee was now stimulated to fresh energy, and proceeded to appoint as their trustees three gentlemen whose names became famous in the subsequent annals of the colony. These were Mr. James Simpson, of whom we have already made mention, Mr. R. W. Pohlman, who achieved a high reputation on the bench of the colony, and Mr. J. D. Pinnock. On the 18th June of the same year 1846 Mr. La Trobe laid the first stone of the church on the Eastern Hill (St. Peter's), in the presence of a numerous assemblage of laymen, and of two clergymen, Rev. A. C. Thomson of Melbourne, and Rev. Ebenezer Collins of Geelong. An excellent address was delivered on the occasion by the former. The aspirations of the Churchmen of the Eastern Hill, defined in official documents as that half of Melbourne which had its base in the line of Elizabeth Street were now realized; the work of building was pushed on, and ample amends were made for the previous delay. Meanwhile the Geelong Church people had been in correspondence with the Society for the Propagation of the Gospel, which had signified its

willingness to make a grant, if £50 a year could be guaranteed to a clergyman for three years. The parsonage had been finished, but there was no clergyman to occupy it till the arrival in March 1846 of Rev. Ebenezer Collins, a former missionary to the West Indies, who has already been mentioned.

Reference has already been made to three centres of Church activity existing in the early days of the Port Phillip settlement, Melbourne, Geelong, and Portland. Of these, the last named has always been less conspicuous than the other two, but bears the palm in respect to seniority. It is situated on the shores of a bay that extends in a crescent-like form from one headland to another, the ground dipping near the centre of the curve almost to the sea-level. These headlands gradually sink away to the eastward till they are lost in low, but well-wooded land ; but to the westward they terminate in some fine rocks, which rise perpendicularly out of the sea, and constitute a striking feature in the scene. In fine weather it is a charming spot, and the small vessels dropping in and out of the bay form a pleasing addition to the picture. The anchorage is imperfect, and during violent gales of wind from the south vessels have not unfrequently been driven on shore. The back country is remarkable for its beauty, and the climate has been shown by careful observation, to offer special advantages, as the coolest in summer and the warmest in winter of any place within the colony. Here in the year 1834, several months before Batman landed at Indented Head, two brothers Edward and Stephen Henty brought servants, horses, cattle and sheep from Van Diemen's land, where their father Thomas Henty had long established himself. They landed in this picturesque bay in November of that year, and at once proceeded to form a whaling station. Ploughing was commenced on the 6th of December, and the soil of Victoria was thus occupied by the white race for the first time at Portland. Other members of the same family, Francis, Stephen, and Thomas followed. The whaling "industry" does not seem to have been permanent, but was set aside for the more profitable business of wool-growing and agriculture.

A church was built in this town at a very early date,

the architecture of which is quite in accordance with the primeval days of the colony—a plain brick building about forty feet by twenty five, with four circular-topped windows on either side, the whole being surmounted by a hip-roof of low pitch constructed of shingles. A timber-framed bell-tower, scarcely less than forty feet in height, at the back, gave it a slightly ecclesiastical appearance. This building was in subsequent years enlarged and used as a Sunday School, its place as a church being supplied by a Gothic structure of blue stone of a handsome character, rendered picturesque by its ivy-clad walls. The situation is remarkably well chosen, and commands a fine view of the glorious bay, which is the joy and pride of the old town.

Before any of these buildings were erected, Mr. Stephen Henty was in the habit of conducting the Church of England service regularly every Sunday in a thatched barn, so that about the time of Fawkner's arrival on the banks of the Yarra, the ministrations of our communion were established in Portland. The Henty family had from the earliest days, what in subsequent years they have never lost, the character of being a centre of Christian influence. Old servants still alive speak with heartfelt gratitude of their zeal and earnestness in seeking both their spiritual and temporal well being. Mrs. Stephen Henty in particular was remarkable for her activity in all kind offices where a woman's hand and heart were needed.

The Rev. A. C. Thomson was the first clergyman to hold service in the place, but his visit does not seem to have been paid before 1841, when he administered the sacraments. Mr. Weldon came into residence soon afterwards, was found there by Bishop Perry on his arrival in 1848, and remained as incumbent seven and twenty years.

CHAPTER III

CONSECRATION OF FIRST BISHOP OF MELBOURNE

Broughton's unwieldy Diocese—Colonial Bishopric's' Fund—Lady Burdett-Coutts—Rev. Ernest Hawkins—Charles Perry, D.D.—Rev. Henry Venn—St. Paul's, Cambridge—What led to the Appointment—St. Peter's Day, 1847—Rev. Dr. Macartney—Newham—Hales—Handfield—Voyage of the *Stag*—Ship Services—Hobson's Bay—First "Duty"—Installation—Letters Patent Missing—Notes of my Life—Reminiscences.

TEN years had elapsed in 1847 since the coincidence of the two events, the establishment of the Port Phillip settlement and the foundation of the Australian bishopric. Five years previously, when the census was taken in 1841, the district of Port Phillip was found to contain a population of 11,738, of whom 8,274 were males. New South Wales, as reduced by the separation of South Australia, had a population of 119,118, of whom 79,024 were males. Of the three towns where our Church had resident ministers, Melbourne, the nearest to Sydney, is five hundred and seventy-six miles distant, and is the capital of a province about the same size as England and Wales. The area of Bishop Broughton's diocese contained a territory eight or ten times the area of the United Kingdom, in addition to the provinces of which Melbourne and Adelaide were the respective capitals, the latter being about 1050 miles distant in a westerly direction. For one man to undertake the supervision of ministerial work extending over so large an area was, humanly speaking, hopeless. Bishop Broughton, however, was not one who could be satisfied with a perfunctory fulfilment of duty. He was unceasing in his appeals to Churchmen in England, and especially to the two great

societies, the Christian Knowledge and the Gospel Propagation, for an extension of the Australian episcopate. Of the three thousand a year which he received from the Government of New South Wales, he was willing generously to relinquish a thousand, an offer which will ever be remembered as a proof not only of his self-denying spirit, but of his apostolic zeal.

One of the first to see that an extension of the episcopate was a primary need of the Church was Bishop Blomfield of London, and amongst those who were admitted into confidential discussion with him on the subject was the Rev. George Augustus, afterwards Bishop, Selwyn. In April, 1841, the Colonial Bishoprics' Council was formally established, and during the same year the archbishops and bishops declared it to be their duty to undertake the charge of the fund for the endowment of bishoprics in the colonies, and to become responsible for its application.

It was a distinctive feature of this new movement that it enlisted the zeal and energy of the Church at large, and utilised voluntary offerings for the great purpose in view. The Church in the American colonies had in the seventeenth century looked to the British Government for the endowment of bishoprics. The sees of Madras and Bombay had been established for the supervision of chaplains, but the time had now come for the Church to make a united effort. The nomination of bishops was vested in the Crown, although the Archbishop of Canterbury and the Bishop of London were called in as advisers in the appointments.

In the year 1846, five years after the establishment of the Colonial Bishoprics' Fund, the arrangements for subdividing the great Australian diocese were brought into a practicable shape. By the praiseworthy liberality of Miss Burdett-Coutts, the dioceses of Cape Town, in South Africa and of Adelaide in South Australia, were endowed, the former see being filled by Dr. Robert Gray, and the latter by Dr. Augustus Short. The surrender of a thousand pounds from Bishop Broughton's annual income facilitated the endowment of the see of Newcastle, a province of Australia to the north of Sydney, and that of Melbourne; which was coextensive with the Port Phillip settlement.

The first Bishop of Melbourne, Charles Perry, D.D., born February 17, 1807, was the son of John Perry Esq. of Moor Hall, well known as the head of the shipbuilding firm that afterwards for many years carried on business at Blackwall under the name of Green and Co. At an early age he was sent to Harrow, at that time under the head mastership of Dr. Butler. From Harrow he proceeded to Trinity College, Cambridge, with the view of preparing himself for the legal profession. Here his success was most remarkable, as he was not only senior wrangler and first Smith's prizeman, but also a first classman in the Classical Tripos, thus attaining what fall to the lot of so few, the very highest places both as a classic and a mathematician. As might have been expected, he was soon elected fellow of his college, and was also appointed one of the tutors. It does not appear that the future bishop sought further distinction in those branches of study in which he had achieved academical honours. As tutor of Trinity he was no less hardworking than he had been as an undergraduate, and when the time came that Cambridge was exchanged for Lincoln's Inn, he worked as a law student with equal industry. He did not, however, continue his legal studies beyond twelve months. He returned to Cambridge and resumed his position as fellow and tutor of Trinity. The aim of his life now became the ministry of the Gospel. Had he finally chosen the law as his profession, there is little doubt that he would have risen to a high position, and the world might have known him as an eminent judge. These varied studies were not thrown away, but helped in a remarkable manner to fit him for the post which he was destined to fill.

He took his degree in 1828, and was ordained deacon in 1830. It is characteristic of those days, that in Mr. Perry's case at least but little stress was laid on the Ember Week examination. The Bishop of Ely, evidently regarding the young senior wrangler and first class classic with a feeling of respect, received the candidate with a courteous bow, and said: "It would be quite superfluous, Mr. Perry, to examine a gentleman of your well-known acquirements." He was ordained on no other title but his fellowship, but he was never disposed to make his office an empty name. He found a

cure of souls in the undergraduates committed to his care as tutor and lecturer of his college.

The Rev. Charles Simeon was at that time exercising a remarkable influence for good in the town as well as in the university. Professor Scholefield and Mr. Carus, both of them Fellows of Trinity, were preparing to follow up his good work. The professor in particular assembled Greek Testament classes at his residence in Parker's Piece, and by his writings was earning a reputation as father of that movement which in later years gave to the world the Revised Version of the Scriptures. The tutor of Trinity followed his example, and gathered from amongst the undergraduates of his own college, classes for similar instruction. In this labour of love, which exercised at the same time all the Christian courage and devotedness of his character, he had a worthy colleague in the Rev. John Cooper, another Fellow of Trinity. With this excellent man he formed an intimacy which brought him into close relation with his family, and resulted in his marriage with Miss Fanny Cooper, one of his sisters. After this event he continued to reside in Cambridge, which was always the centre of the future bishop's affections. As it had been the arena of his academical success, and the scene of his educational labours, so was it the sphere of his parochial ministrations. Here he was brought into contact with some of the ablest and most brilliant men of the day, such as Whewell and Peacock in the older generation, Edward Hoare, Beresford Hope, and Charles Vaughan of a later period—as well as men not of his own college, Corrie Master of Jesus, and Worsley of Downing.

Few members of the University had more influence over the subject of our history than a Fellow of Queen's, whose name appeared among the wranglers of 1818—Henry Venn, so well known as the able and energetic Secretary for many years of the Church Missionary Society. He had laboured successfully to stir up a missionary spirit in the University, and in Mr. Perry found not only a warm friend but a zealous fellow-worker for this noble object.

In the year 1842 Mr. Perry entered upon the duties of a Cambridge incumbency at St. Paul's, a church recently built

in the outskirts of the town. His marriage had necessitated the resignation of the Trinity fellowship, so that his labours in college tuition were brought to a close. Nevertheless he still lived in the atmosphere of the University, and was able to exercise over its undergraduate members an indirect influence of a most beneficial character.

A Cambridge incumbent enjoys the advantage of a wide choice in the selection of his curates. During the five years of parochial labour, four members of the University, three of whom were fellows of their colleges, occupied that position at St. Paul's, the last of whom, the Rev. Daniel Newham, accompanied the bishop to Melbourne. Those who laboured with him in those days bore glad testimony not only to his untiring devotion to the duties of his office, but to his ceaseless care to direct them in their parochial labours. There was always the most unrestrained intercourse between the junior clergy and their senior. He loved to regard himself as occupying the position of an elder brother, making them his confidants in respect to his daily work and expecting from them the same freedom in return.

The circumstances which led to the appointment of Mr. Perry to the see of Melbourne were briefly these. The prerogative of appointing bishops to colonial sees being retained at that time by the Crown, the powers conferred by royal letters patent were regarded as essential to episcopal jurisdiction. The Secretary of State for the Colonies virtually held this power in his hands, and as a matter of courtesy, and in acknowledgment of the burden of endowment being borne in part by the Colonial Bishoprics' Fund, the Archbishop of Canterbury and the Bishop of London were invited to share it with him. This office of state was held in 1846 by Earl Grey, Dr. Howley being Primate, and Dr. Blomfield Bishop of London. The inquiries for a suitable clergyman to undertake the duties of the new see, were not, even with all the help of Mr. Hawkins, the influential Secretary of the Society for the Propagation of the Gospel, immediately successful. The offer was declined by several clergymen, and the Secretary of State for the Colonies began to be impatient. He evidently thought that the most reverend primate and his

right reverend colleague were either lukewarm about their task or faulty in their methods, and determined to make the appointment himself. With this purpose he applied to the Rev. Lord Auckland, then vicar of Battersea, to recommend some one for the post, and he in his turn took into his counsels the Rev. Henry Venn. The Secretary of the Church Missionary Society fully understood the qualifications of the incumbent of St. Paul's, Cambridge, for such an office, and without hesitation recommended Mr. Perry for the newly-formed see. Earl Grey fully approved the choice made by Lord Auckland on Mr. Venn's recommendation, and would at once have proceeded to act upon it, but that the Bishop of London heard of this arrangement of the cabinet minister and remonstrated with him for the infringement of the existing agreement. Earl Grey, therefore, bowed to the necessity that had been imposed upon him, and deferentially submitted the name of his candidate to his brother electors, the archbishop and the Bishop of London. It appears somewhat strange after the remonstrance that had been made by one of their number that they should acquiesce in the choice suggested by Earl Grey ; but they did so, and the upshot of the whole transaction was a written request from Bishop Blomfield in the names of the archbishop and himself, without referring to Earl Grey, addressed to the Rev. Charles Perry, asking him to accept the appointment. Such is the history of the selection of the first Bishop of Melbourne.

The two prelates evidently regarded themselves as at liberty to act independently of the minister of the Crown, for on the same occasion they rejected a clergyman who had been proposed to them as the first Bishop of Adelaide. But there were causes at work that may account for Dr. Blomfield adopting Mr. Venn's choice.

A short time previously, Mr. Perry had published a pamphlet pointing out the obligation of the University of Cambridge to provide efficient education for candidates for the ministry. There was strong reason for believing that the appeal then put forward was the immediate occasion of establishing the Cambridge Voluntary Theological Examination. The Bishop of London, who had himself been a Fellow

of Trinity, thoroughly approved of the pamphlet, and called upon Mr. Perry in his college rooms to thank him for the step that he had taken. It is not an unlikely supposition that a joint interest in clerical education disposed the occupant of the see of London to look favourably upon Earl Grey's nominee and to acquiesce in the appointment.

On St. Peter's day, June 29th, 1847, four bishops were consecrated in Westminster Abbey for colonies of the southern hemisphere—the Rev. Robert Gray, vicar of Stockton-on-Tees, appointed to Cape Town; the Rev. William Tyrrell, incumbent of Beaulieu, Hants, to Newcastle; the Rev. Augustus Short, vicar of Ravensthorpe, Northamptonshire, to Adelaide; and the Rev. Charles Perry, to Melbourne. The consecrating bishops on that occasion were, in addition to Archbishop Howley, the Bishops of London, Gloucester and Bristol, Winchester, Chichester, and Lichfield. Bishop Blomfield, who had well earned the distinction, was the preacher, taking as his text John xxi. 15: "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs." The bishop showed how Christ had delegated His pastoral office to His apostles, and by the terms of His commission to their successors in all ages; that the apostolical succession had been preserved unbroken in the Church of England, and that therefore her bishops, priests and deacons might go forth in full assurance that the Lord's presence would be with them in the arduous work to which He sent them. He pointed out, from the early history of the American and other colonies, that clergy and people without bishops, could not flourish as branches of the Church of Christ. He spoke thankfully of the improved spiritual state of the colonies since they had obtained bishops to fill places, like Timothy at Ephesus and St. James the Less at Jerusalem, not as the sole, but the chief authority in their dioceses; and he concluded with an affectionate appeal to the four bishops designate to feed the distant portions of their Saviour's flock from fervent love to Him, kindled by the sense of His love to their own souls."[1]

[1] Bootle's *Life of Bishop Tyrrell*, p. 27.

After his consecration an interval of three months remained to the Bishop of Melbourne before he sailed in the Blackwall liner *Stag* for his new diocese. This short interval was not spent in inactivity. A newly consecrated bishop finds many pulpits placed at his disposal. Numerous friends are anxious to take a last farewell, the beloved flock which has been his care during past years must be visited, and many are eager for the opportunity of a last conversation. Not the least important business of those ninety days was the choosing of travelling companions, who were afterwards to be his fellow labourers. Foremost amongst these was the Rev. Hussey Burgh Macartney, D.D., of Trinity College, Dublin, one who throughout his long episcopate was ever his *fidus Achates*. He was the son of Sir John Macartney, Bart., was born April 10th, 1799, at Dublin, and took his degree as Bachelor of Arts in 1821. For a number of years he held the living of Creagh, in the county of Cork, where for some years his income was quite adequate to his wants. A reduction of about a third took place, occasioned directly or indirectly by the agitation against tithes. Although he had a family of three sons and five daughters, he would have held his ground notwithstanding, but at this time his health gave way, and it was imperative that he should seek a more genial climate. A move to Kilcock, in the county Kildare, improved his health but not his financial position, and anxiety still pressed upon him. At this juncture he heard of the ecclesiastical importance given to the new Australian colony by the constitution of the see of Melbourne and consecration of its first bishop. Dr. Macartney and the bishop had been totally unknown to each other even by repute, nor was the engagement of the one the result of any inquiries set on foot by the other. The Irish rector had relatives in Port Phillip, who were examples of the prosperity obtainable in the colony by men of energy and talent. The names of these gentlemen are well known to every one acquainted with Victoria in those early days—Mr. William Foster Stawell, Mr. John Vesey Fitzgerald Foster, and Mr Charles Griffith, of whom the last named was instrumental in inducing Dr. Macartney to adopt Australia as his home. Although not at that time known to the new bishop, Dr.

Macartney asked for an interview, which resulted in his being enlisted among the clergy of the Melbourne diocese. As this excellent man has for upwards of forty years been a most prominent figure in the diocese, and is so still at the age of ninety-two, it may be well here to indicate some of the leading features of his character. A quick observer, he never fails to note what is worthiest and best in the literary and theological worlds, but is little disposed to explore the mazes of scientific divinity. His knowledge of the Bible is accurate and complete, whilst his principles of interpretation may be compared with those of Thomas Scott, Matthew Henry, and other commentators popular in his early days, but now displaced in great degree by writers of a new school. His most remarkable mental features are an accurate memory and a fervid imagination. Hence in illustrating a subject he is never at a loss for an historical incident or an apt quotation from such of the poets as took their place among English classics before the rise of the philosophic school of Wordsworth or Tennyson. To this power of memory must be added a fluency of language which never fails him, and this in its turn is rendered effective by a clear sonorous voice and an impressive mode of delivery. Hence he has most of the requisites for an accomplished orator, and can always be relied on for an effective speech, or for a telling repartee in an animated debate, though it is observable that his best efforts are those which are made under the stimulus of strong emotion. His tone of mind is decidedly controversial, and every debatable subject is seen through the magnifying lens of strong feeling. When required to "contend for the faith," one may surely predict that he will "contend earnestly." The very language by which he describes an adverse opinion has in it somewhat of the gigantic. At the same time his sympathies are deep and wide, and all the impulses of his nature are under the restraint of a dignified courtesy, whilst his dealings with his fellow men are generous and devoid of self-seeking. Hence he is loved and trusted by his friends, respected by his opponents, and makes fewer enemies than might have been anticipated in one so ready to strike a blow or return that of an assailant. It is always his habit to exercise untiring patience when called to

listen to the tedious tale of any one seeking advice, as well as to give the closest attention to legal or technical business, though not in accordance with his natural tastes. Hence he is a good adviser, and possessed of a fund of practical wisdom that is readily available. This servant of the Lord is ever self-denying, anxious to do his work, and ready to perceive openings for Christian usefulness. A clergyman possessed of these qualities could not fail to be helpful to the bishop of the new diocese. Such marked and varied talents would have disposed many other men to strike out an independent course, but Dr. Macartney could follow as well as lead, show true loyalty to his commanding officer, and yet be in turn the director of those in the ranks who looked to him for guidance.

Of the bishop's other companions in travel, mention must be made of the Rev. Daniel Newham. This gentleman was of English birth, and a scholar of the Manchester Grammar School, where he attained a high position. Had he followed his own bent he would have proceeded to Cambridge at the usual age, but circumstances compelled him to engage in commercial pursuits. After a time, he entered at Emmanuel College with a view to Holy Orders, and was subsequently ordained to the curacy of St. Paul's on Mr. Perry's nomination. His commercial training was not without its advantages, as qualifying him for pastoral organization ; for under his zealous management the Sunday School, the District Visiting Society, the Lending Library, and the Young Men's Society, were all brought into a flourishing position. There was every probability that in a clergyman with such antecedents, the new bishop would, on reaching his diocese, find a valuable helper. Diocesan institutions had to be formed, diocesan finance had to be regulated, secular matters were likely to claim much of his attention, and it was therefore a happy circumstance that he had been able to enlist the services of one who had been familiarised with business details.

Besides Dr. Macartney and Mr. Newham, the Bishop was accompanied by the Rev. Francis Hales, a married clergyman, who had recently been ordained, and for a short time served as curate in an Irish parish. Mr. Willoughby Bean, son of

Colonel Bean, and a gentleman of English birth but without a university degree, was also among the travellers. His object was to obtain Holy Orders in the colony, but in the first instance to labour as a licensed reader. Mr. Bean was already married, and brought his family with him. He was not the only layman seeking the ministry of the Church that had been chosen by the bishop. Two others, Mr. Edward Tanner, a most promising young man of amiable disposition, and Mr. H. H. P. Handfield, completed the group. Mr. Handfield stood in a closer relation to the bishop at that time than any of the rest, being regarded by him with a feeling akin to paternal affection. He had lost both parents and was consigned by his family to the bishop's guardianship. It may not be out of place briefly to forestall the subsequent career of one who, like Dean Macartney, still holds an important position in the diocese. As curate and then incumbent of St. Peter's, Melbourne, as one of the first appointed canons and a prominent member of the Church Assembly, as Lecturer on Dogmatics at Trinity College, he has taken an active part in every event of importance to the Church in Victoria up to the present hour. As an excellent clergyman, whose intellectual powers are equalled by his zeal and disinterestedness, he has enjoyed in a remarkable degree the confidence both of clergy and laity as well as of successive bishops.

The bishop's voyage was made specially interesting by the opportunity it afforded of organizing services, Bible classes, Greek Testament readings, and family worship. The cuddy passengers were not numerous, and the two or three families of which they consisted, including that of Dr. and Mrs. Learmouth, were more than willing to acquiesce in these arrangements. Captain Nokes, who commanded the ship, was a man of piety, and anxious to lend every possible help to the bishop.

The ship *Stag* was virtually a small parish. The Sunday arrangements may be thus described: At eleven o'clock Dr. Macartney read prayers on the quarter-deck and the bishop preached. The whole ship's company were present and very attentive, the musical portion of the service being conducted by Mrs. Perry or her sister, Miss Cooper, and on some occa-

sions by Mrs. Hales. The Union Jack was spread over the capstan, according to nautical tradition, the dean was "habited" in his surplice and doctor's hood, whilst the bishop appeared in his academical (not episcopal) robes. At seven in the evening, the service was held in the cuddy, when the sermon commonly fell to the lot of the future dean. On every fourth Sunday there was a celebration of Holy Communion. Not fewer than five services were held each Sunday in the ship, of which Mr. Hales and Mr. Newham took a due share. On the week day, immediately after breakfast, the bishop conducted family worship in the cuddy, and in the evening at nine. On these occasions an address was given by the bishop or one of the clergy, when the passengers of every class were invited to be present. After morning prayers the bishop took the midshipmen into a cabin specially fitted out as the episcopal study, where he read the Scripture with them. About the same hour Mr. Newham assembled the intermediate passengers for family prayer, and Dr. Macartney or Mr. Hales gave religious instruction to the crew. In addition to these arrangements, there was a Greek Testament class for the clergy with the bishop, occupying about an hour, and at the same time the ladies assembled in Mrs. Perry's cabin for Scripture reading. It would almost seem as if the bishop's active mind had planned more spiritual work than would be acceptable to the persons concerned. Seventy souls only, inclusive of the sailors, were on board ; but the services were always well attended, and as the ship proceeded on her course the moral tone of passengers and crew was sensibly improved. The change in the habits and language of the men under their command was gratefully acknowledged by the officers, and the sailors themselves declared that they had never been so comfortable and happy in any ship before. The number of persons who used to partake of the Lord's Supper could not have been less than thirty, almost half of those on board, and comprising individuals of every class.

On Sunday, January 23rd, 1848 the *Stag* came to anchor in Hobson's Bay. On the previous evening she had entered Port Phillip Heads, taken in a pilot and anchored for the night. The people of Melbourne, not only of the Church of England,

but of other denominations, had looked forward with deepest interest to the arrival of the bishop. On the 14th of the previous September a meeting had been held and an address prepared for presentation to the Bishop of Sydney, thanking him for his zealous exertions in procuring the erection of Port Phillip into an independent diocese, and when it was known that the vessel bringing the Bishop and his party was at anchor in Hobson's Bay, more than a hundred persons proceeded in a small steamer to meet them and offer a cordial welcome. Amongst these gentlemen were Mr. La Trobe, Mr Russell, Mayor of Melbourne, Mr. W. F. Stawell, Dr. Palmer, and other leading Churchmen. The episcopal party left the ship and went in the steamer to Melbourne, intending after a public landing to return for a day or two to their anchorage. Arrived at the wharf they found a large concourse of persons waiting, and as his lordship set foot for the first time on Australian ground, he was welcomed with loud acclamations. After addressing a few words of acknowledgment he drove in the mayor's carriage to Mr. Thomson's parsonage adjoining St. James's Church, and thence to Mr. La Trobe's house at Jolimont, which was thus described by Mrs Perry: "It stands in a very pretty garden, and is surrounded by trees on every side. When you came out of his gates, you would imagine yourself in a gentleman's park. The river Yarra which winds through a great part of this country, is much narrower than at Melbourne, and forms no feature in the landscape, being lost among the trees." Whilst the ladies were delighting in the beauties of Jolimont, the bishop and the gentlemen of his party proceeded to visit St. Peter's, "the very pretty new church situated on the brow of the hill overlooking Melbourne, the sea, the dry plains, and on two sides an immense extent of undulating, well wooded country, with blue ranges of hills on the horizon." Of all the laymen who strengthened the hands of the bishop in the early years of his episcopate few were more prominent than the Superintendent of Port Phillip. He was born in London in 1801, and educated with three brothers among the Moravians. He claimed his descent from one of those numerous Protestant families which emigrated from France at the revocation of

the edict of Nantes. His father was intimately associated with all the great efforts which distinguished the beginning of the present century for the spread of Christianity throughout the world, and especially with the missionary work of the Moravians. In early life he pursued the usual course imposed upon those who were destined for the ministry, but, not being disposed to enter into Holy Orders, he passed some years away from England, first on the continent of Europe and afterwards in Mexico and the United States. In 1837 he was commissioned by Lord Glenelg, then Secretary of State for the Colonies, to undertake the tour of all the West Indian settlements, and report upon the application of funds voted by Parliament for the education and moral improvement of the emancipated negroes. This duty he performed in a manner so satisfactory to the Colonial Office that the sum promised for his remuneration was doubled. Early in 1839, he was appointed Superintendent of Port Phillip, and first in this inferior position, and afterwards as Lieutenant-Governor of the separated colony, administered for fourteen years the affairs of the colony. It would have been easy for any man in his position less unworldly than he, to have availed himself of the opportunities afforded in a new country for amassing wealth. His critics boldly asserted that he had done so, but it was well known to his intimate friends that his only landed property was the plot of ground at Jolimont on which his house was built, and this he had been forced to buy on account of the refusal of the Government to provide an official residence. In Melbourne he was involved in a continued struggle with limited means, but always assisted according to his power and even above his power, in carrying out every good work. Churches, schools, and charitable institutions of every kind found in him a cheerful and liberal supporter.

When all the excitement of the bishop's landing had died away, there remained the practical question to be solved how to find shelter. For more than six weeks the bishop and his party took up their abode at the Southern Cross Hotel in Bourke Street West, where an entirely new part of the establishment was placed at their disposal, and though the rooms were small the hotel was clean and well conducted.

The bishop's first official act in his new diocese was performed before he finally left the *Stag* in Hobson's Bay. The circumstances were these. In the course of the Wednesday morning, just as a lady and gentleman had come in a boat to call on the bishop and his party, a message arrived from a ship, the *Marion*, which had anchored alongside the *Stag* the night before, to beg that a clergyman might be sent to bury the remains of one of the sailors. The bishop being the only clergyman then on board was obliged to go, and Mrs. Perry and her sister volunteered to accompany him. All proceeded in a boat to a landing place near the Williamstown cemetery, and whilst the ladies sought the scanty shade of some she-oaks the chief pastor read the appointed service at the seaman's grave.

The installation of the bishop, which took place on Friday, January 28th, 1848, brought together, as might be expected, a crowded assemblage, including members of other denominations. This important function did not pass off without a *contretemps* that was more or less embarrassing. By some oversight, the Queen's letters patent, appointing the bishop and conferring upon the town of Melbourne the coveted distinction of a city, had been mislaid amongst his papers and could nowhere be found. It was thought that they had been inadvertently left on board the ship. The predicament was awkward, but there was no remedy, and the new prelate had to be inducted without this part of the ceremonial. In accordance with the usual custom he preached on the occasion, and took as his text the words of St. Paul in 2 Cor. v. 20: "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." The sermon made a favourable impression. It established his reputation as a preacher, and was printed by special request. In the afternoon of the same day the church was again opened, when his lordship received a deputation of members of the Church of England, headed by the Rev. A. C. Thomson, who read an address of welcome.

Thus was the work of the new episcopate commenced.

The following autobiographical fragments may appropriately bring this chapter to a close.

Notes of My Life

By Bishop Perry

My father was a shipbuilder at Blackwall in the last century, and built several of the seventy-four gun ships for the Government during the war with France. He was the owner of the land upon the bank of the Thames where is now the East India Dock, of which the first portion belonged to him, and where the London and Blackwall railway now runs. My mother, his second wife, was the sister of Mr. Green, also subsequently a shipbuilder in the same yard. Mr. Green had previously married a daughter of my father's first wife, and thus Richard Green, the well-known shipbuilder and shipowner, the offspring of that marriage, was both my first cousin and also my nephew. My father died when I was three years old, leaving my mother with five children, of whom two sons and a daughter were older, and one daughter younger than myself. My mother, who was determined that her sons should not have the character of "mother's children," sent me when I was under six years old to a school on Clapham Common, kept by a Mr. Greeves, where I was, for a few weeks, a schoolfellow of Lord Macaulay's, he being at least six years older than I was. After being there three years, I was removed, at nine years old to a large private school at Hackney, which had flourished under several successive masters, and was then under a Dr. Heathcote. There I remained for the next three years, when Dr. Heathcote gave up the school, and my mother sent me to Harrow. The only prize that I gained at that school was for reading, the passage being a piece of plain prose; and I well remember the master's disappointment with me, when he put me on some time afterwards to read one of quite a different character out of Shakespeare.

A circumstance which occurred at that school, and which exercised a permanent influence upon my future life, was the fact of an assistant master one day saying to me, "You fool, Perry, you would do as well as Barry [the head of the form of which I was the second] if you would only think you

could." That saying has been a stimulus of exertion to me through life. At that time I was a very frail, colourless boy, exceedingly sensitive and nervous, and liable, when any little thing disturbed me, to become perfectly red over my whole face, to my own great annoyance, and to the amusement of my schoolfellows, who would say, "Look at Perry, he is getting red."

Dr. Heathcote, when he gave up the school, wanted to keep me as a private pupil, but as I have said, my mother determined to send me to Harrow, where there were the sons of a distant relative, an old friend of my father's. On that occasion she showed her resolution that her sons should endure hardness by sending me to a dame's house kept by a Mrs. Smith, from which the gentleman referred to had just determined to take away one of his sons from fear of the bullying. It was, however, in my opinion, the best house in the school, and I was always thankful for having gone there. I was more than four years at Harrow, and although the moral condition of the school was then exceedingly bad, and I had the disadvantage of being placed with a most lazy private tutor, and although I look back with shame and sorrow to many particulars of my own conduct, I am very thankful for my education there, and for what I believe to have been its effect upon my character.

I was very fond of skating and of the games of rackets and cricket, and the part which I took in them (I was in the school eleven and played two years in the great cricket match against Eton) gave me, I think, a manliness of character which I should not have acquired at a private tutor's, and cured me of jealousy—to which in early life I was very prone—as well as of the sensitiveness, from which I had previously suffered so much.

At Harrow there were two brothers, Frenchmen, named Marillier, one of whom was a teacher of French, and the other of mathematics. I was a pupil of both, and well remember how I worked with the latter at *conic sections*, of which he was in the beginning almost as ignorant as myself.

As I have said, there was much in my conduct at Harrow of which I feel greatly ashamed, and in consequence of some

folly that I was guilty of, the head master, Dr. Butler, advised my mother to take me away and send me to a private tutor, a clergyman whom he recommended. At his house I was associated with three young men, sons of wealthy parents, who were, I think, the worst whom I ever met, and the clergyman himself, although a clever, agreeable man, and a good classic, from whom I learnt to understand and enjoy Thucydides, was not qualified to exercise a due restraining influence upon them. Hence, from what I told her, my mother at the end of six months removed me and sent me to a clergyman in Norfolk, the Rev. E. Sweetman, with whom my two elder brothers had been before me. He was a good, painstaking man, and the next six months were profitably spent upon classics and mathematics. From him I went direct to Cambridge and entered upon residence as a freshman at Trinity College in October 1824. My eldest brother had secured for me as private tutor a Mr. Martin, well known and universally esteemed afterwards as Francis Martin, the bursar of the college. He was then a bachelor in his first year, and bore a very high character both as a classic and a mathematician. He was to me a most valuable tutor, and a very dear friend. As I was pretty well up with my first year's mathematical subjects, I spent much of my time during the year upon classics ; and I thought I could not do better than read the second volume of Matthiæ's *Greek Grammar*, from which I derived whatever power I afterwards possessed of accurately translating difficult Greek prose writers.

The year to which I belonged at Trinity was exceedingly strong in classical but very weak in mathematical men. Peile and Lee (afterwards Bishop of Manchester) who were University scholars, John Wordsworth (the Bishop of Lincoln's elder brother) who was on a par with them in scholarship, Platt, who was third, and my old schoolfellow, Fitzherbert, who was sixth in the classical tripos, were all my contemporaries, but there was no high wrangler at Trinity.

As it would have occupied too much of my time to keep up cricketing, I took to rowing—in which I had had as a boy some practice on the Thames—during my first year at

Cambridge, and joined Fitzherbert and three others in setting up a four-oared boat. It happened that there was another four-oar on the river, and one day we had a race with each other, at the end of which its crew proposed that we should unite with them and form an eight-oar. We readily agreed to do so; and having procured a six-oar, which was upon the river, we had two additional rowlocks made in it, and converted it into an eight-oar, the first which was seen on the Cam! This was in the spring of 1825, when Fitzherbert and I were just going into the examination for scholarships at Trinity. When the examination was over, we determined to spend the interval before the decision in rowing down to Lynn, a distance of fifty-six miles, which we accomplished in the day. The next day we rowed out into the Wash. As I never could acquire the art of swimming and although there was scarcely any wind, the waves washed upon our bow oarsman, I was very glad when it was suggested that we should turn back. On the following day we returned to Cambridge, and notwithstanding that after passing Danver's Sluice, to which the tide comes up, we had to row against the stream, some forty-six miles, yet from our practice in going down we accomplished our task with much less fatigue than before.

My first long vacation was spent in college with a private tutor which was altogether a great mistake, and in my second year, in consequence of Martin having determined to leave Cambridge, I engaged another tutor, whom, although he was himself a good mathematician, I found to be of no use to me. Providentially, Martin returned, and so I went back to him, and went with him for my second long vacation to Torquay. I cannot say that we spent our time there as profitably as we ought, for there were several pleasant people who were very kind to us, and we entered a good deal into society. I, however, was not altogether idle, and on my return to college I resumed my reading steadily, and was well prepared for the college examination in May. During this examination an incident occurred which was a very curious one. I had been desirous of securing an article in the *Encyclopædia Metropolitana* which was highly spoken of, on the subject of Optics, but instead of the one I wanted, which was published under

the name of "Light," I got an old article which contained some curious problems respecting the measurement of light at a given distance of the object. These interested me, but did not seem likely to be of any use in the examination. It happened, however, that the examiner, having, I suppose, seen the article in the *Encyclopædia* set a question out of it, which I alone, and I only from the accident of having got a wrong book, was able to answer.

In this examination, which was wholly, or almost wholly, mathematical, I was unusually successful, so that my name at the head was separated by a line from the rest of the first class. My third long vacation was spent at Ryde with Challis, afterwards Professor of Astronomy, to whom my old friend Martin had handed me over, and to whose most careful and able supervision during the three months of the summer of 1827 I was, I believe, mainly indebted for my proficiency at the Senate House examination in the following January. Among his pupils were Baily of St. John's, who was the first of the seven Johnians on the Tripos, and my old friend and schoolfellow, Fitzherbert who had been with me under Martin at Torquay, and who was the next Trinity man to me. We spent our time very differently from what we had done at Torquay, making no acquaintances in the place, so that it was scarcely known that a Cambridge party was there, and reading very hard. I used to get up at four or five o'clock in the morning. Of the Senate House examination I have nothing particular to mention, except that Selwyn, afterwards Lady Margaret's Professor of Divinity, was said to have been first in the low subjects upon the first day, and that it was the first year in which the examination by *viva voce* questions was superseded by that of written papers, a change which Professor Law, an examiner for the Smith's prize, afterwards told me that I should look back upon with peculiar gratification! The examination for the Smith's prizes followed that of the Senate House, and I was successful in gaining the first; Baily, who was next to me on the Tripos, gaining the second. It was a curious circumstance in this examination that the first question in the first paper which was set by Professor Airy was beyond my reading.

A few weeks after that for the Smith's prizes came the examination for the Classical Tripos, and as I had always been fond of classics, and accustomed to read them at intervals when I laid aside mathematics, I determined with some hesitation, and, I believe, to the surprise of all my friends, to go into it. As, however, I had not read more than a single play of Aristophanes, and that more than two years before, I was afraid that if a passage out of one of them, full of hard words, was set, I should not be able to do anything with it. I therefore asked my friend and contemporary, James Prince Lee, who, from not having gone out in the Mathematical, could not go out in the Classical Tripos, to select a play and give me a rapid construing of it. This he did most admirably, and a passage out of that play was set in the examination. To this I owed my place in the first class, in which I was bracketed with Hankinson, next to my old friend Fitzherbert, to whom I had been next in our schoolboy days at Harrow. Such was the close of my undergraduateship at Cambridge.

Upon taking my degree I left college and immediately entered myself at the Inner Temple, took chambers in Lincoln's Inn Fields, and began reading with a conveyancer, Mr. Sidebottom, who had been selected for me by my brother. It was, humanly speaking, a very foolish thing to do; for I lost the opportunity of travelling and taking the rest which I required after my three years' work at Cambridge: and the solitary life in London, where I had no real relaxation or exercise, soon told upon me. I need not dwell upon the incidents of the next three years. Suffice it to say that besides the study of the law and the day's work in Mr. Sidebottom's chambers, I spent my time in close study until my health and spirits gave way to such a degree that I resolved to give up the intention of sitting for a fellowship, and spent the summer of 1828 with my mother and sisters in idleness at the seaside. On my return to London, however, I received a letter from my dear old friend Martin, pointing out to me the foolishness of such a resolution. This induced me to abandon it and resume my classical as well as legal studies. At Easter, in 1829, I went to Cambridge, and

resided in Trinity College as a scholar for a fortnight, and the effect of my London life and the power which I still retained of recovering from it may be judged of from the fact that in that fortnight I gained seven pounds in weight. I remained with Mr. Sidebottom until July, and then went back to college for the summer to read for a fellowship, which I gained in October of that year, 1829. I was then told that I had established my title to a place in the first class of the Classical Tripos, which I was previously considered to have obtained, as in fact I had, by good luck. When I had gained my fellowship, I returned to London and engaged myself to an eminent special pleader Mr. Colman, with whom I remained for a year and a half. There I had as my fellow-students several men who afterwards occupied high positions in public life Peacock (then an assistant to Mr. C., afterwards Sir — Peacock), a distinguished Oxonian, afterwards a member of the Cabinet, who died young, a son of the Archbishop of York (Vernon Harcourt), and a Mr. Edward Williams, who went to Melbourne and became a Judge of the Supreme Court. While I was there, my health completely broke down. This led to my leaving the law, which I was very glad to do, for I had no desire to continue in it as a profession ; and to my return to college in 1833, which I had never contemplated doing when I took my B.A. degree in 1828. Mr. Whewell, then one of the tutors, and afterwards the Master of Trinity College, asked me to join him as an assistant, to which I willingly consented. At that time I was so weak that I was glad to lean upon a friend's arm to walk across the great court of Trinity to mount my horse, and my appearance was such that as I walked up the chapel an undergraduate was heard to ask another who that ill-looking fellow was. By a series of providential circumstances which I pass over, from being an assistant I became joint tutor with Whewell, and upon his resignation became his successor in union with Blakesley, afterwards Dean of Lincoln. This office I resigned in 1840, and in 1841 married a sister of a dear friend and brother-fellow, whom I had introduced into the tuition, and who succeeded Blakesley as tutor, the Rev. J. Cooper, the present Archdeacon of Westmoreland and Vicar of Kendal.

This was to me the beginning of a new life. Up to that time I had been improving in health from year to year, but was never really well, and never knew what rest was. Afterwards I ceased to be an invalid, and thenceforward enjoyed the health which, in the good providence of God, I have retained unto this day.

I have made these notes of my early life, because there is no one alive who is acquainted with the circumstances to which they relate. But there are several friends, Canon Carus, Archdeacon Cooper, Canon Hoare, and Archdeacon Maddison, who knew me sufficiently well during my residence in college, and afterwards in Cambridge, to supply any subsequent information which may be required. Before concluding this I must express my thankful remembrance of Whewell's extreme kindness and forbearance towards me during all the years that I was associated with him. I do not remember to have ever received an unkind word from him.

Some Reminiscences of My Religious Experience, and of God's Spiritual Dealings with Me.

May, 1888.

My dear mother was a religious woman, and gave her children, according to the light she had, a religious education. But she had not herself enjoyed the privilege of an evangelical ministry, and she had a strong prejudice against the Methodism, as she called it, which had invaded the Church. In my childhood she taught all her children to remember the Sabbath day to keep it holy. She took us twice to the parish church, which in the afternoon (there was then no evening service) was not attended by any of the gentry; and in which the instruction from the pulpit was, so far as I can remember, altogether valueless. She required us to learn the collects, the catechism, and Watts's hymns, and although she had no family prayers, she taught us to pray privately morning and evening. On Sunday she made us put away all week-day books, and read only such as were of a religious character. This training, although not altogether such as a mother of the evangelical school would now give her children, was, I believe,

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of inestimable value to me. Especially so was the observance of Sunday as a day of rest and worship, which I consider to have been under the gracious influence of the Holy Spirit, the chief means of preserving me from becoming the slave of Satan in after years. I never received, so far as I know, in my youth any religious instruction from a clergyman or any other person except my mother, unless it was at a lady's school when I was five years old. When I was about to be confirmed the clergyman said that he need not examine me, as he knew that my mother had given me all necessary instruction. He may have asked me to answer a question in the catechism, but he certainly did no more. I believe that I can now discern the working of the Holy Spirit upon my heart in my early boyhood, implanting in me a sense of God's providence, a fear of His anger, and sorrow for having given way to any particular temptation. I certainly had, when I was very young, some confidence in the power of prayer, for on one occasion when I was wrongly accused of a fault which I had not committed, I knelt down by myself and prayed that my innocence might be made clear. It was, and I rightly regarded this as an answer to my prayer. I was also, I doubt not, from my mother's training graciously preserved from the habit, then so common, of profane swearing, and when once accused by the master, Dr. Heathcote, of Hackney, of having used an oath, which he thought he had heard me utter, I could solemnly declare that he was mistaken. But neither at Hackney nor at Harrow did I, so far as I can remember, receive any sound religious instruction, or any help in resisting the various temptations to which boys are exposed ; and although I believe the Spirit was continually striving with me, yet I was living in habitual resistance to His influence, following the devices and desires of my own heart, instead of walking in the path of God's commandments. I was not what would be called a wicked boy, but I was not what could properly be called a religious boy. Nor while I was an undergraduate, although attentive to what are called religious duties, regular at college-chapel and observant of the Sabbath day, when I used to attend Professor Scholefield's morning service at St. Michael's Church, I was not careful to lead a " godly, righteous

and sober" life, nor did I "seek first the kingdom of God and His righteousness."

But after I had taken my degree, and gone to reside by myself in London, my mind became gradually more occupied with the subject of religion, and I was led, at the request of a distant cousin, a young lady of a family with which I was very intimate, to attend the church of the Rev. Mr. Howells in Long Acre. He was a remarkable preacher, a Welshman with a very disagreeable accent, and very eccentric, but of great pulpit power, and of a thorough evangelical spirit. The first sermon which I heard from him so much offended me that I should not have gone again to his church if I had not promised my cousin that I would go twice. I was, however, so much impressed with the second sermon that I continued to attend his ministry all the time that I remained in my chambers in Lincoln's Inn Fields.

About this time I began to be troubled about questions of doctrine, especially about the fundamental truth, the Godhead of our Lord Jesus Christ. I had no clerical or other Christian friend to confer with on the subject (the only person with whom I had any religious intercourse being the young lady referred to above), and the only book that I remember to have consulted was Jones of Nayland upon the Trinity, which consisted entirely, if my memory is correct, of a comparison of the language of the Scriptures in reference to the three persons of the Godhead. The study of that little book was the means of removing all my difficulties respecting the doctrine of the Trinity; and I have since been very thankful that my mind became settled upon it, not by the writings or conversation of men, but by the written word of God.

After this, but I think at a somewhat later period, the question of the regeneration of infants in baptism caused me great perplexity, and it was a long time before I could satisfy myself as to the true doctrine of the Scriptures concerning it. In coming to the conclusion at which I ultimately arrived, and which, as is recorded in their minutes, I expressed at the Conference of Australasian Bishops in Sydney in 1850, I had, as in my investigation of the doctrine of the Trinity, no human counsellor to whom to have recourse; I was left by my

Heavenly Father to search out the truth, with the help of the Holy Spirit, for myself, but I have never since had any doubt of the opinions to which I was led being right. In connection with this question of baptism a curious circumstance occurred to me. Some time after my return to college, when travelling in Scotland with my dear friend Edward Hoare—of whom I shall have occasion to say more presently—we one day, on the top of a coach, got into a discussion upon the subject which left upon my mind the impression that we fundamentally differed in respect to it. Some years afterwards, when I received from him at Melbourne a little book upon baptism, I delayed reading it because of the painful recollection left upon my mind. When, however, I took courage to look into it, I found to my great delight that his view of the Scriptural origin and efficacy of infant baptism exactly agreed with my own, and I afterwards, with his permission, published an edition of it for the use of the clergy of my diocese.

The doctrine of predestination never occasioned me much anxiety, but I remember to have searched the Scriptures carefully, and compared their statements concerning it, which resulted in my hearty approval, and thankful acceptance of our seventeenth Article.

These questions very much engaged my thoughts during the years between my taking my B.A. degree in 1828 and my return to college in 1832; and that of baptism for some time afterwards, but I cannot fix the dates more exactly.

In the summer of 1829, when I went to the college to read for a fellowship I found there my old friend Fitzherbert, who was also reading for one, and renewed my intimacy with him. One day our conversation turned upon Mr. Simeon. Now when I went up as a freshman, Mr. Simeon was preaching at the University Church, which I felt it my duty to attend; but his first sermon was in my opinion so objectionable that I never went to hear him again, and conceived a strong prejudice against him. This lasted during all my undergraduateship, and was confirmed by another sermon which I heard from him on a visit to Cambridge with a friend at the "Commencement" in 1828 or 1829. In consequence, I spoke very disparagingly of him and of his work. Mr. Fitzherbert, in reply

said that he had been attending his ministry for the preceding year, and did not think I should speak as I did if I had done so. I then said I would try, and if I found good cause to alter my opinion, I would do so. The result was a complete change in my estimate of Mr. Simeon, and I attended his church regularly with my friend Fitzherbert during the next three months.

Upon my return, after my election to a fellowship, to the study of the law in London, I employed much of my leisure time in reading the Scriptures, and when my health broke down, having conceived a great dislike to the law as a profession, I was led by the casual remark of a sister-in-law, that she always hoped I should be a clergyman, to resolve that I would give up the law and enter the ministry. Acting upon this resolution, I determined to take a curacy, and actually went to inquire about one which I heard was vacant at Wisbech. Providentially, however, it was already filled up, and I then resolved to go back to Cambridge, and reside at college upon my fellowship. Thus my course of life was in God's great mercy entirely changed. I consented to take two private pupils, and although from my state of health I was unable to keep them more than a single term, my acquaintance with them was one of the greatest blessings of my life. One of the two was Edward Hoare, now Canon Hoare, of Tunbridge Wells, whom I have already mentioned. His father, of the bank of Barnett, Hoare and Co., of Lombard Street, was an eminently holy, manly, and joyous Christian, and his mother was one of the remarkable sisterhood of the Gurneys, comprising Mrs. Fry, Mrs. Francis Cunningham, Lady Buxton, and others. He introduced me to his family, and through them I became acquainted with many excellent men and women of the last generation. Thus my religious position was wholly changed; and whereas previously I had had no spiritual intercourse with any one except the cousin above mentioned, and, I ought to add, my youngest sister, I thenceforward enjoyed the friendship of many Christians who were most highly esteemed for their ability and devotedness to the service of their Divine Master.

Cambridge at that time numbered among its clergy the

aged Simeon, Professor Scholefield, and my present intimate friend Canon Carus, who was in the year above me at Trinity College and was elected to a fellowship with me. Although I then highly esteemed Mr. Simeon, I was never intimate with him, but I was very intimate with Professor Scholefield, and closely connected with Carus. My own study of the Scriptures, and reflections upon the truths contained in them, had led me before I was acquainted with any of the so-called evangelical school to adopt all the doctrines of that school, and so whilst retaining, as I have always done, the right, and deeply impressed with the duty, of private judgment in religious matters, I became practically identified with its members in all their undertakings, both for the advancement of true religion and piety in our Church at home and for the promulgation of the Gospel in foreign lands. I became a member of the British and Foreign Bible Society, the Church Missionary and the Jews' Societies, besides the Christian Knowledge and Propagation Societies; and I joined in the formation of the Pastoral Aid Society. It is not needful for me to pursue these reminiscences any further. The principles which I then adopted I have ever since maintained, and while I am deeply conscious of my painful sins and shortcomings before God, and also of having in the fulfilment of my official duties and in my intercourse with my fellow men given unto those who have been connected with me many just grounds of complaint, I have never felt any doubt as to the correctness of my doctrinal views, or as to the propriety of the course which I had marked out for myself. My self-reproach has only been for the want of consistency in my Christian walk, for which may God in His infinite mercy pardon me, for the sake of His beloved Son, our Lord and Saviour Jesus Christ.

CHAPTER IV

EPISCOPAL WORK

State of the Diocese, 1848—Six Clergymen and two Catechists—Spiritual Life—Composition of Sermons—Excursion to Geelong—Letter to Archbishop Sumner—Ebenezer Collins—Mr. Edward Willis—Brighton—Heidelberg—Letter on Pastoral Work—Journey in Gipps Land—Port Fairy—Portland Bay—First Ordination—Dr. Brain—Travels—Snake Adventure—Incidents of Travel—Mr. W. Rutledge—Warrnambool—Archdeacon of Geelong—Confirmation—Bishopscourt—Mr. Learmouth—Lost Horses—Hall at Ballan.

WHILST the bishop and his party were staying at the hotel there was opportunity of consulting with members of the Church as to a permanent abode, and it was arranged that until a suitable episcopal residence could be provided he should rent a small house built on Mr. La Trobe's property at Jolimont. With the situation of this cottage no fault could be found, and it had the advantage of proximity to the superintendent's cultured and amiable family, but although the bishop's party numbered three only the space was too limited even for their modest requirements.

It now devolved upon the bishop to look around upon the state of the diocese. The see of Melbourne had been separated from that of Sydney, and in the partition abundance of work and ample territory had been set apart for the new diocesan. The problem of sharing church funds was extremely simple. With most commendable self-sacrifice, Bishop Broughton had surrendered a thousand a year to be equally divided between the sees of Melbourne and Newcastle. The Rev. A. C. Thomson continued to receive, as chaplain's allowance from the Government in Sydney, the sum of £200 a year. The Rev. E.

Collins at Geelong had £150, and the Rev. J. Y. Wilson at Portland, £100. These clergymen were designated chaplains, and received their pay in the first instance as well as their appointment from the Government of New South Wales, but when Port Phillip became a colony under a Lieutenant-Governor, two years later, these grants were placed upon a different footing and the title of chaplain was disused. Diocesan funds, as distinct from Government allowances, had been established in the "see of Australia," but at the division it was never proposed to transfer any portion of them to the new diocese, so that the finances which Bishop Perry had to administer were on a most discouraging scale and from the outset demanded anxious effort.

The bishop had six clergymen and two catechists under his superintendence, three already placed at the centres of population, as described in a former chapter and three fellow passengers. Of the latter, the Rev. Daniel Newham was at once, in accordance with a promise made in England, put in charge of St. Peter's, Eastern Hill, with the entire "hill" running down to Elizabeth Street, as a parish, together with an unlimited extension of territory besides. The spiritual condition of Melbourne appeared to the bishop the reverse of satisfactory. Mr. Thomson had been over-burdened with duties and responsibilities far too great for any one to bear alone. Of the town itself he had had the sole charge, whilst the entire district to the north and north-east was without clergymen. Hence besides his ordinary duties, he was at all times liable to be summoned by the settlers at a distance. On him they depended for the performance of the sacred rites of baptism, marriage, and burial. It may, therefore be supposed that little time was left for the pastoral supervision of his flock. The St. James' congregation had been severely hampered by a building debt, depressing alike to people and minister. Services were poorly attended, and even amongst the regular worshippers there was little indication of spiritual life. Public education was most unsatisfactory. The Church-schools were kept in little cottages, and not one of them was equal to a second-rate national school in an English country town. Naturally the bishop was much disheartened, and at first threw his whole

strength into town ministrations. In so doing he was encouraged by the large numbers that attended St. James' Church, leading him to hope and pray that under the Divine blessing, some improvement might be effected.

When his lordship had opportunities of attending St. James' as a worshipper, he turned them to account by exercising his judgment on the pastoral qualifications of the clergy officiating. It had been no small disadvantage to the Rev. A. C. Thomson to labour for years absolutely alone, without a bishop to superintend him, or a clerical friend with whom to confer. The following is an example of the bishop's fatherly counsel that reached him at the time :—" I am very anxious that the ministry of the word in our Church at Melbourne may be felt by the people to be in demonstration of the Spirit and of power, and for this purpose I feel that we must all, give attendance to 'reading to exhortation and to doctrine,' that we must meditate upon these things, and 'give ourselves wholly to them.' Thus may we hope that the Lord will be with us and 'make our profiting appear unto all' ; and that He will render the words which He shall put into our mouths effectual for the conversion and edification of the people committed to our charge. Let me therefore affectionately urge you to take heed to the ministry which you have received, that you fulfil it ; to bestow much care and pains (always with prayer for the help of the Holy Spirit) upon the arrangement and composition of your sermons, endeavouring to keep your particular subject in view throughout the whole ; expressing your meaning with simplicity and clearness, avoiding useless repetitions, and striving earnestly and affectionately to apply the doctrine or precept which you are enforcing on the understandings and consciences of your hearers. I gather from what has accidentally been spoken in my hearing and from what I have seen in print, that there has been, up to the time of my arrival, a thin attendance at the services of our Church, and I was sorry to learn the other day that the congregation has again fallen off. Such a state of things must cause much pain and humiliation to a faithful minister of the Gospel ; although it may not be justly chargeable to any fault or neglect of duty on his part, yet it ought

to lead him to very strict self-examination, and make him to be more fervent in supplication at the throne of grace, and more zealous and diligent, both in his public and private ministrations, in the humble hope that the Spirit may be poured out from on High upon his people and upon himself. There is much danger lest a minister should rest satisfied with what he thinks a conscientious discharge of his regular duties, while the whole place of which he has the charge is filled only with 'dry bones,' whereas, he should continually remember that, except his ministry be effectual by the Divine power to make 'those dry bones live,' he is altogether in every sense an unprofitable servant. I have made the above remarks upon the arrangement and composition of your sermons, because I believe that the public preaching of the Gospel is the most important part of a minister's duty; and because I thought that the last sermon that I heard you preach at St. James' might have been much improved, in all the points which I have noticed, by a careful revision of the whole. I desire especially to avoid exhibiting anything like a censorious spirit in my observations upon my clergy, but I would at the same time faithfully notice whatever appears to me to require their attention. The difficulties with which you have had to contend heretofore, and the constant pressure of your official duties, must have compelled you to leave many things undone, and to do many things hastily and unsatisfactorily, but now, when as I trust you will no longer be overburdened, you must guard against maintaining a habit for which necessity is no longer an excuse. I am sure you will receive this in the same spirit of love with which I have written it."

Whilst some new rooms were in process at Jolimont, the bishop and his party found it convenient to leave the Southern Cross Hotel for an excursion to Geelong. It was still warm weather at the latter end of March, when they set out at seven in the morning in the steamer. On arriving at this town, several gentlemen met the episcopal party, and escorted them to Mack's Hotel, "a handsome large stone building, beautifully situated upon the Bay and looking directly upon Station Peak, a hill some ten miles distant, with a fine mountainous

outline. A school feast was going on at Christ Church, and the travellers hastened after their lunch through the dusty streets to the school-room belonging to that church, situated on a considerable elevation, and commanding a view of the bay and the hills beyond. The church and parsonage, as well as the school-house, all stood on a two-acre plot of land granted by the Government. The church, though much admired, was evidently too small for a population of 4,000. The school-room which was ornamented on this occasion, with sprigs of gumtree and wattle, afforded accommodation for the children, who were being regaled after the English fashion with tea and plum cake."

The state of religion in Geelong was, so far as could be gathered from appearances, disappointing to the bishop. In a letter to Archbishop Sumner, published in the *Colonial Church Chronicle*, his lordship thus gloomily expressed himself: "The growth of Geelong has been exceedingly rapid, the population being supposed to have doubled itself within the last two years, and it is also a place of considerable commercial importance. Here, as at Melbourne, I found our Church in a very low condition. The Rev. Ebenezer Collins is quite incompetent to fulfil, without assistance, the duties of his arduous and responsible position. His health and energy seem to have been much impaired by a residence in the West Indies, and at Sierra Leone; so that, although his charge is not so onerous as that of Mr. Thomson in Melbourne, he is not more able to exercise an efficient pastoral oversight of his flock." The archbishop's correspondent bore a handsome tribute to the zeal and activity of the laymen by whom the various buildings had been provided, but as to the management, either of the week-day or Sunday schools, he could not report them as efficient. Before the close of the same month, after giving himself time for reflection, he thus wrote to Mr. Collins proposing a change: "In renewing your license, and reappointing you to the spiritual charge of the town and neighbourhood of Geelong, I would beg to remind you, that it must be considered as a temporary arrangement, and that I am not pledged in any way thereby, so as to be precluded from substituting another clergyman in your place, if it should

appear to me expedient to do so. I mention this distinctly because this post is not suited to you ; and you and your people are suffering, and will suffer, injury in consequence. I am satisfied that your desire is to perform your duties faithfully and efficiently ; but God has given different gifts to different persons, and I do not think that He has given you that energy and decision of character and that power of management which are required for the spiritual oversight of so large and rising a town. If I am right in this opinion, you cannot be happy in your position here ; and it would be no less conducive to your own comfort, than to the welfare of the people, that you should be removed. The village of Brighton, which is a sort of watering-place for the inhabitants of Melbourne, seems to open for you a more easy and suitable sphere ; and I should be glad, as soon as circumstances permit, to effect an exchange, and place you, if you would consent, in charge of that post. The situation would be found a very agreeable one for the residence of yourself and family, and I would take care that you should not be a loser in a pecuniary point of view."

The bishop, in his letter to the archbishop, thus referred to a zealous Churchman residing at Geelong, Mr. Edward Willis : " About six or seven miles from the town there lies, among what are called the Barrabool Hills, a rich tract of country, the property of one of the most zealous supporters of our church in Geelong. He has portioned it out into small farms, which are occupied by numerous and thriving tenants. I do not know the exact number of persons on the estate, but when I preached in a little schoolroom which he has built, there could not have been fewer than a hundred present. His great desire is to secure for this population the ministration of the Word and sacraments, according to the forms of our communion, and for this purpose he has set aside a portion of land for a church, besides building the schoolroom just mentioned ; but he has experienced the same disappointment which the attached members of our Church so constantly experience, and which so greatly tends to damp their zeal and paralyse their exertions, and being unable to procure even the occasional services of a clergyman, he has lent his schoolroom for the use of a minister of the Free Church of Scotland, so as not to leave

the people destitute of the ordinances of the Gospel. On my arrival he wrote to me on the subject, but I have not yet been able to make any satisfactory arrangement to meet his wishes. In the meanwhile the Wesleyans have applied to him, first for the site of a schoolroom, and next, for that of a chapel. Thus is our Church continually anticipated and shut out, through her own sloth and lukewarmness, from places which she has been invited and even entreated to occupy, but has refused to do so until it was too late. This is one instance out of many of what is still going on throughout the diocese. I would not be understood to be complaining of the activity of the Wesleyans, or any other denomination of Protestant Christians ; but I do greatly lament the want of activity in our own communion."

The village of Brighton, to which the bishop proposed to send Mr. Collins, had strongly attracted the attention of the new arrivals. In a letter written at this period we find the following description : " Last month we went to Brighton, distant nine miles from Melbourne. It is a straggling village, very prettily situated on the bay, containing about seven hundred inhabitants, all scattered far and wide. Each house stands in a garden, generally a large one, more or less cultivated. Many people go out there from Melbourne for several months in the summer. We lunched at a gentleman's house most beautifully situated on a hill just above the beach ; and it would have been a good house had it been built with another story. All the houses are but one story high, except in Melbourne, and generally contain two good sitting rooms, the other apartments being mere closets. There are three, and only three, good houses in the colony, which have been built lately, and are inhabited by their builders. The drive to Brighton is just like the drive everywhere else, along a deep sandy road, full of tree stumps, and the surrounding country pretty thickly strewn with gum-trees and wattle or mimosa, some dead, some half dead, some in full vigour, some standing upright, some prostrate, and some leaning in grotesque attitudes. There is not the slightest approach to underwood to be seen anywhere, and from the appearance of the grass in its present perfectly yellow state, I should say it was closely

nibbled by sheep. Indeed it is a marvellous country, it appears to be one interminable park. Such roads you never did see—there is no proper road, but several tracks, running in all manner of circumbendibuses amongst the trees, just so as to avoid this stump or that rut. Driving home from any place at night is a matter of no small nervousness, and requires an experienced hand."

The Rev. Dr. Macartney, after staying no more than a month in Melbourne, proceeded to Heidelberg, where he took up his abode with his large family, finding it a convenient centre from which he could visit various places for the performance of divine service, including the Moonee Ponds, from which the bishop had received an application for a clergyman. The volume of printed correspondence gives a graphic picture of this village :—" Yesterday we drove to Heidelberg, which is the most settled part of the country. The distance is about eight miles, and the road is the only made road in the colony. You cannot think the refreshing sight it was to us to see a toll-bar ; a real toll-bar it was not, but a bar across from rail to rail, and the man who took the toll emerged from a kind of native hut. I never grudged a shilling less in my life. The road lies through what is called the Merri Creek ; at this time of the year there is little or no water in it, and the road goes through naturally enough, only that it is steep, and very stony. I believe that they are going to build a bridge over it, as it is quite impassable in winter. Here and there, as we went along, were neatly piled up heaps of broken stone, ready for mending the road, just as you see in England, and at places we found men at work with shovels levelling, and filling up holes. Yet for all this, the shakes and jolts that we got were something quite terrible ; and had we not in a great measure been prepared by the short drives we have already had within two or three miles of Melbourne, we should have stared strangely at what they call an excellent road. The views are pretty—yes, very pretty, consisting of extensive undulations of thickly wooded country, and ranges of blue hills in the distance, while the immediate road would be, were the grass green, a road through a park. The Browns' house is beautifully situated in the valley of Heidelberg, and looks so pretty outside, with its

verandah and French windows ; but when you get to it, it is a mere succession of barns tacked to one another. The walls of the houses are just bare boards, as you see them outside ; and the sky is visible through the shingles of the roof. When there has been a little damp weather, these shingles will swell, and then there is no fear of wet coming in ; but until this swelling takes place people are, of course, subject to a shower-bath whenever rain may fall. Dr. Macartney is not fixed at Heidelberg, but we think he is already doing much good. There is a little Presbyterian chapel which he and the Presbyterian minister use on the alternate Sundays, and when he is not there, he preaches at the Moonee Ponds, some twelve miles distant. You can scarcely call Heidelberg a village, because it is so scattered ; but there is a butcher, a baker, a wheelwright, a blacksmith, and a few other people of the same description, and a considerable number of settlers scattered around within some six or eight miles."

The bishop felt strongly, even after the Rev. D. Newham had commenced his labours at St. Peter's, that the provision for the mass of the Melbourne population was by no means adequate. There was not sufficient accommodation in the two churches for the labouring classes, nor were the two clergymen able to exercise a sufficient superintendence. The obvious remedy for this state of things was the building of a third church, but until this was done it seemed best to employ the Rev. F. Hales in the pastoral visitation of the town, until his destination was finally determined. On appointing him to this temporary work, the bishop wrote to him at some length, and with great clearness, as well as faithfulness, pointed out the nature of his duties, as well as the spirit in which he should enter upon them.

"In their discharge your endeavour will be, as well to improve yourself, as to promote, by God's help, the salvation of those committed to your charge, and it is important to observe that the same means will, with the divine blessing, be conducive to both these ends. (1) As to the public ministry of the Word, be careful always to bestow a due portion of your time upon the preparation of your sermons, and upon the careful perusal of them when they are written, so that you may be

able to preach them with freedom and earnestness. Remember that the public preaching of the Word is the greatest means which God seems to employ for the extension of the kingdom of His dear Son ; and we incur great guilt if, by our wilful want of due preparation, we virtually throw away any opportunity of proclaiming the Gospel effectually to a congregation. We must therefore take pains, according to the grace given unto us, that all our sermons may be well conceived, clearly arranged, and sensibly and forcibly expressed, so that, by God's blessing upon them, the attention of the people may be arrested and fixed, and they may be both instructed and improved by what we say. We must also take pains to get our sermons thoroughly up, so that we may deliver them as nearly as possible as if they were unwritten. For this purpose each one ought to be read over attentively two or three times before it is preached, not forgetting that the Lord works at such times and by such means as He sees fit. I would say generally that the effect of a sermon depends almost as much upon its delivery as upon its subject matter. I need not however remind you that except we preach Christ we are not faithful to our trust, and our labour will be altogether vain and unprofitable. Next to the preparation and delivery of your sermons, I would direct your attention to the reading of the service. Herein you should aim at distinctness, propriety of tone and emphasis, and an unaffected devotional manner. The keeping of the mind strictly intent upon the meaning and object of what we are reading, care being taken to raise the voice sufficiently to be heard by all the congregation, and to avoid an affected solemnity, spouting, and those faulty habits into which we are very apt to fall, will ensure as good a style of reading as ear and voice permit us to attain. It is astonishing, however, and very painful to observe, how very few clergymen read even moderately well.

" (2) As to your private ministrations and pastoral oversight of the people, your first object must be to obtain a personal acquaintance with the several families, and to learn something of the character, opinions, and habits of life ; and herein I should wish you to proceed regularly from house to house, and to register in a systematic manner the result of your en-

quiries. When you begin to obtain a knowledge of the people, various opportunities will offer themselves for the exercise of your ministry amongst them in the way of instruction, warning, exhortation, encouragement, and consolation; and herein you will study to show that persevering, affectionate zeal, together with that discretion on the topics and manner of conversation, which are among the most important qualifications of an able minister of the Gospel.

"I shall be happy to lend you any books out of my library which you may wish to borrow, and to talk over with you any matter on which you may desire to consult me. I shall also be glad if you will communicate to me any ideas which may suggest themselves to you for more effectually carrying on the great work of evangelization within your own district, or in other parts of this city and diocese. It is my great encouragement to believe that we both have this work really at heart, and that it is our desire to fulfil to the utmost the ministry which we have received."

This letter is one out of many of the same import, written for the same object, but that which is here given is dated within a few months of his arrival, and therefore indicates the earnest spirit with which the new bishop entered upon his work.

Amongst the districts specially brought under the bishop's notice at this period was Gipps Land, comprehending a large tract of country at the south-east corner of Australia. At that time there were within its boundaries between seventy and eighty sheep and cattle stations. The one seaport of the district was Tarraville, containing about two hundred and sixty inhabitants. Separated from the rest of the colony by a chain of mountains, it was very difficult of access, the road being passable in the summer season only for horsemen, and in the winter impassable altogether. In this district there had never been a resident minister of any denomination, although the settlers had shown their anxiety to obtain one by entering in the year 1846 into communication with the Bishop of Sydney for this purpose, and by raising subscriptions for building a church. That bishop twice sent the Rev. Mr. Price, the resident clergyman of Maneroo, N.S.W., to make a minis-

terial tour through the country, but his short sojourn only made the people feel the spiritual destitution more strongly.

A tour in Gipps Land is recorded in the printed volume of Mrs. Perry's letters :—" The bishop and I started for Gipps Land with Grimaldi in the shafts and Grizzle as outrigger. Behind us rode an orderly—a corporal leading Blossom with my nice side-saddle on her. We only went twenty miles—to the native police-station in the Dandenong Hills, where lives Captain Dana, the commandant of the same, who had received his orders to furnish us with an escort, and make our way as easy as he could. Here we spent the night. The next day we started, Captain Dana, the corporal, and five native police accompanying. The names of the latter were Gellibrand, Moonering, Calcheson, Marmbool, and Robinson, all rather good-looking men, dressed in dark blue uniform, with red lines, armed and mounted. They rode very well. In this way we proceeded twenty miles, to a little inn called the La Trobe, where we had some lunch, left our carriage and Grimaldi, and pursued our journey as before, except that the bishop was mounted on Grizzle, I on Blossom, and our luggage on a pack-horse. Twenty-two miles brought us to another rude inn, the most secluded place you can imagine, surrounded for miles and miles by the same everlasting gum-trees, and far from any other dwelling. I was a little stiff at the end of my twenty miles, but I enjoyed it very much, and did not greatly care for the rude appearance of my night's lodging. In many places the bishop put three fingers abreast all the way down between the slabs from top to bottom of the room. There was a sitting-room and three bed-rooms, all of which led one into the other, without any other access. Captain Dana insisted upon our having the house entirely to ourselves. We could not persuade him to occupy a bed in it himself, and where he slept I know not. They gave us some tea, milk, sugar, good bread and butter, and some mutton chops, so that we did not fare amiss. On the following day, the postman, who goes into Gipps Land one week and comes out the next, joined us, so that altogether we formed a strong band. The first ten miles were ordinary enough, on nearly level ground, sometimes woody, some-

times marshy, till we came to the foot of a very steep hill. We dismounted and walked up, out of compassion both to the horses and ourselves; and then our road lay through much finer wood, being chiefly stringy bark, which differs from the gum by the trunks of the trees being taller and straighter—the leaf is just the same. Also there is some pretty underwood, a good deal of the musk-tree—which is very different from our musk-plant, growing quite into a shrub, and having a leaf a little like the laurel in shape—native myrtle, a flower not unlike privet, but more delicate and pretty, and smelling sweeter than the English may; and a quantity of different kinds of fern, which are very beautiful. Altogether it partook more of the nature of the forest than anything we have yet seen. A little further, and we came to the first of the fern-tree gullies, for which this road is famous. The fern-trees are really beautiful, and delighted us exceedingly. They are just like what you see in conservatories, but they grow to a height of twenty, or twenty-five feet, and measure from one to three feet in circumference. They grow in very deep gullies, with a stream of water at the bottom, and in wet weather much boggy ground—but happily it was at this time very fine. The scene gave me quite the idea of being tropical, and is by far the best thing of the kind Port Phillip affords. There are, perhaps, six or seven of these gullies, through which the road passes, all more or less beautiful; the peculiar appearance and lovely green of the fern-tree contrasting finely with the tall, white trunk of the gum, and the more rugged-looking stringy bark. The underwood, or scrub as they call it here, was very thick, and the track narrow, so that the beams of the sun never reach the ground, but only come slanting in here and there. At the end of fifteen miles we dismounted, and rested for half an hour, refreshing ourselves with chicken and effervescing draughts. Our next stage, of fifteen miles more, was a very fatiguing one, being a constant succession of very steep, and often very long hills—so steep some of them were that I thought it must be impossible not to slip over the horse's head in going down, and over his tail in going up, but, fortunately, we did neither. Of course, we could not go out

for a walk the whole time. We overtook an unfortunate dray with six bullocks, making its way through: it had already been many days on the road, and was likely to be many more; it is only the second which has made the attempt. When they come to these steep hills they are obliged to get a large tree and tie it to the dray, to act as a drag, and how they get up I am sure I know not—I suppose by the aid of the whip. We also overtook a flock of sheep, 2,000, through which we had some amusing difficulty in making our way. In many places a large tree, too large for our horses to walk over, had fallen across the track, and then we were obliged to make our way through the scrub on either side as best we could. You cannot think how picturesque our black fellows looked, winding up a hill amongst the trees, and their swords, &c., clashing as they went. At length we came to our second resting-place, the Shady Creek; and it is well named, for it is the most shady place I have seen in Australia, there being some blackwood trees about, which are much thicker than any others. After another half-hour's rest we again mounted for our last sixteen miles; after a few miles the road became level, still winding amongst trees, but very uninteresting ones, and full of crab-holes, which are exceedingly dangerous for the horses. These are holes, varying in depth from one to three feet, and the smallest of them wide enough to admit the foot of a horse: nothing more likely than that a horse should break its leg in one. We were obliged, however, to canter over them, keeping the best look-out we could, for the day was fast wearing away, and Captain Dana was very anxious to get us over two bad bridges, which come just at the end, before it became quite dark. He showed admirable skill in getting us on. First he asked me if I could canter a little, and said he would go on and take the lead; and accordingly he did go on, never coming within speaking distance again, sometimes disappearing amongst the trees, and then again his military dress just showing itself in the pale evening light. And thus, *ignis-fatuus*-like, he lured us on, knowing that we should not dare to lose sight of him for long, and our escort were far behind with the pack-horse; so that unless we kept up with him we seemed

alone in the wild Australian scrub. The bishop kept behind me that he might see I did not hang back, and as his horse was rather given to stumbling, I was kept completely on the alert, calling out every two minutes, 'Look out,' whenever the crab-holes appeared. These holes are formed by a small land-crab, and then gradually enlarged by the water draining into them. At length we reached a very steep descent, and then came a most crazy bridge over the river Glengarry, and another, six yards further, over a little creek, the Moe. The very short twilight which we enjoy here was fast fading away, and the stars beginning to shine forth brilliantly as we dismounted, and Captain Dana carefully led the horses over one by one. Another half mile brought us to the little inn at the Moe, which we could only discover by the lights in the windows, so completely dark did it become in a very few minutes. I was obliged to sit a short time without pommel or stirrup to get my legs uncramped, or I could not have stood. In the course of the day I found the stirrup leg become so cramped and uneasy that I took my foot out, and found I could canter just as easily without the stirrup as with it. We wanted Captain Dana to return home from this place as he was far from well, but he would not hear of leaving us until he had placed us in the hands of Mr. Commissioner Tyers. The inn to-night was worse than last night ; besides the amazing gaps between the slabs, the door of the room, which was as usual the door of the house too, was about a foot too short, both top and bottom ! So that the wonder was we were not worried with dogs and other animals. There was no milk, no butter, nothing but excessively bad salt beef, bush tea, black sugar, but, happily, good bread ; so I made my meal on some bread and an effervescing draught, and the bishop contrived to eat some beef. The water was very fair, which was a great comfort. Our bedroom was a very narrow skillion, with a black earth floor, all hills and dales, which stuck to our feet and dirtied the bottom of one's clothes. The window was a square hole sawn in one of the slabs. Glass, or anything else to supply its place, was never thought of. The bed was clean, and the mattress wool, instead of straw ; which two comforts con-

duced to our having a very good night. I think we were all the better for the bad fare, for I have found from experience that it is much better to eat very sparingly after a long day's journey. We were just eleven hours and a half on the road. The landlady at the Moe was a chatty, kind-hearted creature, who did all she could to make us comfortable, and on our return she certainly succeeded very well.

"Next day we set off as before, the only change being in my charioteer and carriage. We drove tandem as usual, and so got rapidly over the ground, though very sandy and uninteresting. Twenty-seven miles brought us to Mr. ——'s place, and exceedingly pretty it is, perched upon a kind of cliff, with a large lake on one side, and a very pretty deep river on the other, while the Gipps Land ranges rise in the background. Some of these are said to be upwards of 8,000 feet in height, but I am sure they did not look higher than Ben Nevis or Cruachan. The house is a neat little place, weather-boarded, with a bark roof, as is the case with most of the roofs in Gipps Land, bark being much more easily obtained than shingles. It has a very picturesque effect, being prevented from blowing off by four long poles placed, two horizontally and two perpendicularly, on each side of the roof. The view from the windows was charming, and we used to see the natives paddling out in their canoes on the lake, and spearing eels. The natives in Gipps Land are generally wild blacks, and are often very troublesome, spearing cattle, stealing potatoes, and doing various kinds of mischief. They are only wild because the country has not been so long settled as other parts, and are always more or less dangerous at first.

"*February 28th.*—We set off to the Port, distant fifty-five miles. At the end of eighteen miles we came to a neat little station on Merriman's Creek, occupied by two brothers and two sisters, remarkably pleasing, good people. They gave us an excellent lunch, and afterwards we went on, through very heavy sandy roads, till within twelve miles of the Port, where we stopped for the night at the house of a Mr. ——. It was really a nice place, though situated in the heart of extensive scrub and wood. The family were very kind and respectable.

'At Tarraville decent lodgings had been provided for us in the red-brick house of a very respectable man. He keeps a store, and is thinking of turning his house into an inn, which the bishop strongly advised him not to do. Our bedroom was a very pretty comfortable little room; the sitting-room was large enough to hold between twenty and thirty people at prayers every evening.' There was no carpet or matting; a hard bush sofa, without back or ends; a long table, just like what you see in a public room at an inn; a few chairs, and a kind of cupboard with the best glass in it. Altogether it did not give one the idea of comfort; but a little more furniture would have made it quite another thing, for the walls were neatly papered, and the paint clean. There was not a bit of garden enclosure; but our window (a French one) opened direct on the road, if road it could be called. However, it answered our purpose exceedingly well.

"Next day, at ten o'clock, Mr. Tyers, the police magistrate, arrived, to accompany us on a ride to fix upon a site for the parsonage. Mr.—— mounted me on Kreuskin, his great shaft-horse, upwards of sixteen hands high, and you cannot think how droll it was to look down from my height upon the party. I find such a difference between my own good English saddle, and those which are lent me—my own is so comfortable, and others so much the contrary. After selecting what appeared to be the most central position for a parsonage, we rode on to Mr.——'s, at Victoria, for lunch. At Victoria there are, besides the police magistrate's house, a court-house, a lock-up, a store, a public-house, and two or three cottages. We returned to Tarraville by the burial-ground, which is prettily situated on the Tarra, some miles from the town. The bishop and I dismounted at the school, which is just like an old English dame's school, and is perhaps nearly as inefficient. The good woman had about twenty children (there ought to be at least forty), whom she and her daughter were sleepily driving.

"(*Saturday.*)—We drove and rode to the Port to-day; called on the two families residing there; went to see the site of the old Port, which is really beautiful, but was vacated because there was no good channel for shipping, and on our return

looked at the arrangements which had been made for service in a wool-shed the next day. It was well carpeted with rugs, such as you see on poor people's beds.

"(*Sunday.*)—Showery morning; nevertheless our store was full, holding about two hundred.

"(*Monday.*)—Up at a quarter to five; took a cup of coffee, and started very soon after six. At eight o'clock we arrived at an inn in the depths of the wood, where we got a very comfortable breakfast. After resting our horses pretty nearly two hours, went on some twenty-four miles, through almost exactly the same hilly, sandy, woody country, which had conducted us to the Port the week before, and about two o'clock arrived at a very pretty little station, the verandah of which was covered with vines, inhabited by a hospitable couple, who gave us an excellent lunch, or dinner. Then commenced the last stage of our journey, which to-day was forty-two miles long. A steep hill afforded us a beautiful view of the Gipps Land mountain range, but we soon descended into the monotonous plain. About six o'clock we arrived at Mr. — —'s comfortable English-looking cottage, where we spent the night, greatly to our content.

"(*Tuesday.*)—At ten o'clock started for Mr. ——'s station, six miles distant, where we had left Grizzle and Blossom, the pack-horse, and two native police. All right, excepting Calcheron, who had taken it into his head to doff his smart clothes two days before, and with his sheep-skin and spear join a party of Gipps Land blacks, whom he has a great desire to civilize. Our corporal was in a great way about it, and amused us not a little; and his fellow-black, Robinson, observed that Calcheron was 'plenty foolish.' Here we bade adieu to two of our kind friends, who had accompanied us to the Port, and from thence hither, and commenced our return home in good earnest, under the guidance of two kind-hearted settlers, brothers-in-law, and another young man, who was very civil and gentlemanly. Twelve miles brought us to Mr. ——'s station, containing his wife, eight children, wife's father, mother, and two brothers; a goodly family party. They were worthy, kind people, gave us ample refreshment, and then let us go on our way. The afternoon was beautiful; and a ride of

fifteen miles brought us to the little inn on the Moe again, which I described to you in my last. The landlady had been apprised of our coming this time, and had everything as comfortable as it was possible to make it under the circumstances; and, moreover, gave us meat that we could eat, and the unasked-for luxuries of cream, coffee, and butter. It was a lovely, though cold night; and when we looked out of the little square hole, calling itself a window, in our bedroom, we saw amidst the tall white gum-tree stems two large crackling fires, around which were seated our escort and others, variously engaged, some in brushing up their coats and arms, some smoking, some bringing fresh fuel to the fire; altogether it was the most romantic sight I ever saw, and the bishop could scarcely get me to go to bed, so intent was I upon gazing at it. I should have enjoyed the ride to-day very much, but that Blossom had grown so fat that she was quite lazy, and, moreover, was so chafed that it was almost cruel to ride her; but what could I do?

"(*Wednesday.*)—Began the forty-five mile stage at seven o'clock this morning, in an interesting still fog, the dew-drops hanging on the cobwebs just as they do at home, and on all the delicate-leaved shrubs, of which there are many within a few miles of the Moe. The day turned out splendid, but too hot. We cantered pretty much the first sixteen miles over the crab-holes, and without accident; rested a quarter of an hour at the Shady Creek, and then began the wearisome, though beautiful and interesting ride, through the twenty-seven fern-tree gullies. They do not, however, all contain fern-trees, but are all exceedingly steep, and some of them were rather boggy this time, because there had been rain the day before. When we had got over the gullies we took half an hour's rest, and ate our dinner. We arrived at Hook's, the little inn where we were to spend the night, just as large drops of rain were beginning to fall; for the last five minutes the wind had been rising and tearing and roaring in the tops of the trees; and a huge mass of cloud was seen fast blowing up from the southward, which made us urge on our steeds; and well we did, for we had but just alighted when the rain came down in a deluge. It poured down the wide chimney so that they were obliged to put large tin dishes to catch it,

behind which a great fire contrived to blaze, so there were the smoking tins and the fire all making the most of the capacious bush chimney. The house leaked in various parts, but not to any serious amount. It was very providential that we got in when we did, for we must have been wet through otherwise; and we certainly should have been, had not Mr. —— most kindly pressed my changing horses with him when about ten miles distant from our port. Poor Blossom was so fearfully chafed that I did not make her go faster than a kind of shaky half-trot, half-canter, which I could not bear at all. Mr. —— rode her with his saddle so loosely girthed that it did not hurt her; and his pony carried me beautifully, so that we cantered most of the ten miles, and thus got in before the rain. We slept well after our toils. I forgot to tell you that Mr. —— left us after having accompanied us to Shady Creek, where he 'planted' some tea and sugar for his brother on his return. Do you know what 'planting' is? It is hiding the tea, or whatever it may be, in the hollow of a tree, or branch, or stone, where no one is likely to find it, but the one for whom it is meant. Did I tell you that there are no stones in Gipps Land? There is no appearance of anything volcanic, while the Melbourne side is altogether volcanic from beginning to end. Gipps Land seems to have been all reclaimed from the sea, and there was an interesting cliff of fossil shells near Mr. ——'s.

"(*Thursday.*)—Pouring with rain at six o'clock—a bad prospect for our journey. Cleared up a little, and we started at half-past seven. We had only one shower, and a very pleasant, cool, fresh, twenty miles' ride, which brought us to the Latrobe Inn, where we had left Grimaldi and the carriage. Poor Blossom was still suffering very much, and I rode Mr. ——'s pony. On inquiring for Grimaldi, Marmbool, who had preceded and was the first to greet us, replied, 'Horse jump away:' and sure enough, to our great dismay, we found that he had got out of the paddock the day before with a mob of horses, and no one knew where he was: a boy was out looking for him; and we sat down to lunch, there being nothing better to do. Presently Mr. W. Dana, the younger brother of the commandant, appeared, who reported that he had met our horse one mile distant, and had sent a man after it. Very soon

it made its appearance, and away we went to Captain ——'s place, twenty miles further, where we remained for the night.

"(*Friday*).—Captain Dana escorted us to Melbourne."

During the same year (1848) the bishop visited the western district of the colony. At Portland a clergyman had been for some years residing, but at Port Fairy a few miles to the eastward along the shores of Bass's Straits, where no clergyman had been settled, there was a small building that could be used either as a church or school, that did credit to the taste and judgment of those who procured its erection. Services were carried on by Dr. Braim, a layman, who had for some time before the bishop's arrival kept a private school. This seaport was a resort for whalers at various periods since the beginning of the century, and had been mentioned in a Van Diemen's Land newspaper in the year 1836 as connected with Portland in that trade. Two traders had a whaling station at Port Fairy before the Henty family settled at Portland. This settlement, fifty miles distant, was long indebted to the Rev. J. Y. Wilson for a monthly visit, but the church services in Port Fairy would scarcely have been maintained without the efforts of Dr. Braim.

On the 31st January, a week after the landing of the bishop in the colony, a petition was forwarded from the inhabitants of Port Fairy requesting that this gentleman might be ordained and appointed to the chaplaincy of that rising township. Naturally enough, the bishop pleaded in reply that he could not at present give a decided answer to such an application, that before he could ordain any one he must be thoroughly satisfied in his own mind that the person applying be duly qualified for the work of the ministry. The bishop, nevertheless, allowed Dr. Braim to regard himself as a candidate, and suggested certain points respecting the doctrines of the Church and the office and duties of a minister in which he might state his views as a preliminary to further examination. He added a request that Dr. Braim would continue to conduct the Church services as heretofore. It was clear, however, to the bishop's mind that although he might see his way to ordain him, it was more than doubtful whether he could appoint him to the chaplaincy. The bishop, as we shall presently find, lost no time in paying a visit to the district in which Port Fairy was

situated, when he had the opportunity of holding intercourse with the candidate in person besides making inquiries as to his character and efficiency. As his Lordship was satisfied with the result, on the 25th June, the first Sunday after Trinity in that year, he held his first ordination. Trinity Sunday, the customary day for ordinations, had been appointed for this important ceremonial, but at that early period journeying had its uncertainties, and especially for those who travelled by water. Dr. Braim did not arrive in time, and hence the vexatious postponement. However, on the following Sunday the ordination was held, and St. James' Church was crowded. The bishop took as his text Col. i., 28, 29, "whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus; whereunto I also labour, striving according to His working, which worketh in me mightily."

To return to the period midway between the request of Dr. Braim for ordination and his actual admission to the diaconate, we have mentioned that an opportunity was afforded to the bishop to inspect this western portion of the diocese. For more than two months the Southern Cross Hotel had been his home, and even now the additional rooms at Jolimont were still in the hands of workmen. Easter was near, and perhaps the only miscalculation of the episcopal party was due to ignorance of Australian weather, as the account supplied by Mrs. Perry's journals will render evident. On the 11th day of April, at eight o'clock in the morning, they quitted Geelong, where they had been staying, and started on their journey to Port Fairy, the *cortége* consisting of two dog-carts, driven tandem, the bishop in one and Mrs. Perry in the other, the owners taking the reins. "The first twenty-five miles brought us to Ormond's Inn," says Mrs. Perry, "on the River Leigh, a most comfortable, English-like little place. We had not gone more than ten miles when the rain began to descend in torrents, and the wind blew it directly in our faces, so that the leader would scarcely stand against it, and at last fairly turned round. On arriving at the Leigh we found ourselves very wet. Charles changed his things; and I dried at a large wood fire, ate a good dinner, and was no worse, except that my

clothes were completely spoiled. After dinner we drove over the most dreary of plains—ninety miles in extent—with nothing to be seen but here and there in the far distance a small volcanic hill, rising abruptly out of the dead flat. The afternoon was dull and sulky-looking, but not rainy; while the wind was cold as on a winter's day in England. It was just dark when we arrived at a solitary weather-boarded inn, called the 'Golden Fleece,' on the banks of a dry creek, with three or four gum-trees about it, and in the very heart of the plains. I was told that there was only one room for everybody; but, as they knew we were coming, it would probably be left tolerably vacant for us; and accordingly, when we got there, we found only two settlers, who proved to be very nice persons. I was so cold that I cared for nothing but a great fire and a cup of hot coffee, which I had the means of making for myself, a friend having kindly given me a bottle of essence of coffee. The inn afforded tea, tolerable bread, excellent mutton chops, potatoes, bread-pudding, butter and cream, so we did not fare ill. Into the sitting-room opened a closet, which served for our bedroom. The wind blew through bitterly cold, and the rain pattered loudly on the shingles; but four good blankets and our cloaks enabled us to get a very good night.

"*April 12th.*—The inn at which we lodged last night is kept by a very respectable Scotchman, is situated on a creek called the Woady Yalloch, and commands a view of the following objects—miles and miles of plain, covered with brown, sapless grass; in the distance, Mount Gellibrand, Mount Hesse, and Mount Elephant, with a small portion of a huge saltwater lake, or swamp, called Corangamite—all dreary-looking enough. The morning looked doubtful, but we started in good heart at nine o'clock. We often picture to ourselves your astonishment, could you have seen us. Two hundred miles have I travelled tandem without the slightest fear or discomfort; whereas in England I should as soon have thought of flying as trusting my precious person to such a vehicle. It is really a most delightful mode of travelling, and quite the best fitted for jolting over the ground on those bad roads. One horse could not have taken us such distances;

and a pair abreast would have had much harder work of it I pronounce it next thing to a railroad, and, indeed, in some respects, far before a railroad. Well, the weather proved better than our fears; the day turned out beautiful; and we performed our first stage of sixteen miles to a solitary hut, called Brown's Waterholes, where we lunched, with no other adventure than that of Charles's horse falling with him. Happily, however, neither he nor it was hurt: but the animal was quite unfit for a long journey; and Mr. —— most kindly gave up his horse to Charles, and took one from Brown's Waterholes to his own place—the road to which branched off in a different direction from ours. When man and horse were refreshed we started again, and wound close round the foot of Mount Elephant, so called from its strong resemblance to that animal in shape. It is evidently a volcanic hill, with a large crater at the top; the whole is covered with grass and thinly scattered over with the trees of the country, which made a pleasing variety after the miles of treeless plain which we had traversed. For a couple of miles around Mount Elephant the ground is thickly strewed with stones and lumps of lava, evidently ejected from the hill at some bygone period. The remainder of our day's journey lay still over the plains for twenty miles; and just before sunset we arrived at a little inn called the 'Elephant Bridge,' on a river without water, excepting that here and there was a water-hole. Here were two or three huts and a few trees, so that we seemed to be coming into the world again. The landlord was ill in bed: the landlady, an interesting person from Dover, was in great distress —had her hands so full that she could not make things comfortable, or keep her people in order. There was but one sitting-room and one bedroom, which Charles and I occupied, while Mr. —— slept on a sofa in the sitting-room.

"*April* 13*th.*—We started, as usual, at 9 A.M., and after fifteen miles' drive through the same weary plains, arrived at a house nicely situated between two artificial lakes, which often dry up in the height of summer. There we lunched, rested our horses, and then proceeded twelve miles, till we arrived at a station situated on the Hopkins. It is a comfortable place, and the moment you enter you recognize it as the abode of a

lady and gentleman. It will be a very nice place when the owner makes his proposed alterations and flower-garden. They have already a very neat English-looking kitchen-garden, about half a mile from the house. In the course of our journey to-day we passed through a thin wood of honey-suckle trees for, I should think, about three miles. They take their name from the quantity of honey contained in the yellow cone-shaped flower, which is much prized and sucked by the natives—the aborigines, I mean. Many settlers dined with us and many were lodged at night.

"*April* 14*th.*—A beautiful morning. After breakfast we again started; I with a new charioteer. Charles rode his own gray, in company with a gentleman at whose station we were to lodge at night. Our way, for road there was none, lay through a pretty close wood, '*toujours gum;*' and we were guided by notches in the trees. The gentlemen rode on first, by way of piloting our tandem. In the middle of the wood we came to a dairy station, where we were offered a draught of milk. The latter part of the journey was really pretty, by reason of the broken nature of the ground, the green grass, and the few lightwood trees, which are here mixed with the gum. This tree is more like our evergreen oak (*ilex*) than any tree we can think of; but there is no gloss on the leaf. All leaves of all trees here are dry, and crack instead of tear.

"*April* 15*th.*—Scarcely had we set off, when the rain began to descend in torrents, and so continued for twenty-five miles, till we arrived at Port Fairy. The equestrians, of course, were soaked; but I was so well defended with borrowed wraps that I escaped with little damage. At half-past three we arrived at Mr. Rutledge's house at Port Fairy, a very comfortable abode, and inhabited by a kind and hospitable master.

The following day, 16th April, was a Sunday, and the bishop was able to accomplish the purpose for which he had travelled from Melbourne, of ministering to Dr. Braim's congregation, and gathering from personal inspection the state of affairs in Port Fairy. The little wooden church already described was filled to overflowing. The bishop was in every way pleased. The simplicity of the building and all the

arrangements had their charm, the people were earnest and attentive, and after the service expressed their desire to obtain a regular minister. On his part the bishop was most anxious to manifest his sympathy, and declared his wish to do all that lay in his power to secure to them the services of a resident clergyman. That Palm Sunday at Port Fairy was bitterly cold: Even the crowds in the little church did not warm the place, so that after the second service the bishop and Mrs. Perry were fain to take a brisk walk by the sea, and even then failed to get the desired glow.

"*April 17th.*—Still cold and bright. Charles and I walked over the sand hummocks to a sweet little sandy bay, where we picked up very common shells, and sea-weed—the best this country affords—and some sponges. On the hummocks grows a quantity of stunted bushwood, more or less pretty, with a great deal of cactus, which runs along the ground, very small, and, they say, bears a pretty, pink flower. The shrubs were something of the Michaelmas-daisy kind, in our eyes; and the leaves of some of them were pretty, through their extreme delicacy. In the afternoon, Mr. Rutledge took me out on his wife's great, tall, beautiful horse; and a very nice ride we had, only the animal was so large, and took such immense strides in cantering, that it almost sent me out of the saddle. The younger ladies of the party gave us some music in the evening.

"*April 23rd* (*Sunday*).—C. had two full services and communion. There is very little time for a walk after the second service, for twilight is almost unknown here. One moment you see the bright setting sun; the next it drops below the horizon: for a few moments more, the sky is lighted up with the most intensely brilliant crimson and orange—spreading itself over every particle of cloud that may be floating about, and producing a most gorgeous display; when as suddenly it melts away, and you scarcely see the road before you.

"*April 24th.*—At nine o'clock, A.M. C. mounted his horse and I jumped into Mr. Rutledge's tandem, and away we went, in our delightful fashion, to a cottage, a distance of twenty-five miles from Port Fairy. We stopped half way, at a very pretty spot on the banks of a creek, where at present is no-

thing but a public-house ; but where is to be a village, and a church, and a clergyman ; all in good time. We fixed upon a suitable place for the church, parsonage, and school-house ; and then proceeded on our way: the whole of which led through woods, bare broken and rugged, as usual, but sometimes not wanting in beauty. In the course of our drive we saw a native dog, which is more like a fox than anything else, and is hunted with as much avidity as the fox is at home. The creature is so very destructive amongst sheep, &c., that the sportsmen consider they need no excuse for spending their time in hunting. Three emus we also saw. They are just like an ostrich, and run with prodigious rapidity. Those we saw walked along in great state, evidently quite unconscious of our ardent gaze. They lay a most curious-looking, invisible-green egg, as large as that of an ostrich ; and the shell looks just like shagreen, of which old-fashioned spectacle-cases used to be made. Abut three o'clock we arrived at the station, a most tasty little slab hut, containing three rooms, with verandah, situated on a beautiful bend of the river Hopkins, where there is always plenty of water ; and on whose placid bosom floats a tame black swan, with crimson bill, that loves to be fed with bread-crumbs. The garden, which surrounds the cottage, is on the steep bank of the river ; but when you reach the verge of it, the river is still several feet below you. In winter, the water rises so high as to cover, for several weeks, one-half of the garden ; and is gradually washing away pieces from it. The verandah is covered with roses, honeysuckle, and mirandia barcliana ; while the garden is gay with the last remnants of sweet peas, stocks, and a profusion of chrysanthemums. We wondered how our entertainer contrived to have his garden so much more made and orderly than any other settler, and discovered that he managed in this way :—Before coming out here, he studied and acquired a considerable knowledge of medicine ; a knowledge which is greatly prized in the Bush. Greatly to his inconvenience, and often loss, he is called out, all distances and all weathers, to see sick people ; and though he takes no remuneration, he feels he cannot refuse to go. Several times he has had invalided men sent down to him at his own station, and indeed, is

seldom without one. These he prescribes for, and feeds, and then makes them repay him by working in his garden, which is at the same time wholesome exercise and agreeable amusement for them; thus the garden is kept in beautiful order. We never saw so many birds as in this peaceful, pretty spot. The robin redbreast hops about here just as at home, but is far more beautiful than its English cousin. The breast is the most brilliant vermilion; the back and head glossy black; the wings tipped, and edged with white. It is, indeed, quite a gem. Then there is a beautiful little many-coloured bird, with a very long beak, that sucks the honey out of the fuchsias (which abound here), and never disturbs a flower. Many rosella parrots, brilliant green and red, were also sporting about; and, for the first time since we arrived in this country, the air was full of twitterings; not actually songs, for, alas! they are unknown,—except the queer, unearthly songs of the magpie, or more properly the piping crow (*corvus tibicen*). The opposite bank of the river is high, and covered with grass and trees; amongst which, as soon as it became dark, we heard the owls hoot, the opossums scream, and the wild cats hiss. Never before were we in so charmingly sequestered a spot, at the land's end, as it were. Six miles round on all sides was nothing but the same dreary, changeless wood; and this pretty little station, on the banks of the river, was quite an oasis. Eight miles from this is a new township called Warrnambool, on the sea, and promising to become, some time or other, a place of greater importance. At present it contains but half-a-dozen houses.

"*April 25th.*—We took leave of our favourite spot at twelve o'clock. We travelled, as before, through a very trying wood for the horses. There was no road, but a servant of Mr.——'s, who knew the country well, led the way on horseback; and we went, twisting in and out, and round about, to avoid fallen trees, branches, great holes, and stones, till any English horses would have been fairly worried to death: but our patient leader threaded his way beautifully, setting a good example to the wheeler, who was not quite so patient—plenty of kangaroos crossing our path. We lunched in the wood, Mr.—— cutting forks for us from a branch, and the remnants

of food we left high up in a tree, that we might not be guilty of administering to the appetite of the wild dog. We reached Mr. ——'s station at five o'clock.

"*April 26th.*—We set off for Mr. ——'s station, some eighteen miles distant. The wind was hot and oppressive, though not so bad as it would have been in the height of summer. Mr. Manifold's run is a very rich and large one, more than one hundred square miles in extent, and contains many light-wood trees, which add greatly to the landscape. In the evening we ascended the volcanic hill, at the foot of which is built a new stone house, which Mr. Manifold is erecting, and were well repaid for the trouble. At the top is a most perfect crater, quite a circular, green basin, dotted over with trees, some of which are mimosa and light-wood. The kangaroos, which are here small and elegant-looking, were bounding along in the height of enjoyment. Beyond the hill, southward, was a thickly-wooded country; and in the midst a lovely, placid lake, called Killambert. Westward were the Pyrenees, and the rugged, peaky Grampians; the latter really a very fine mountain range, especially when seen standing out, in bold relief, from a sky lighted up by the golden glow of an Australian sunset. Northward and eastward extended plains as far as the eye could reach, whose monotony was only relieved by the rising, here and there, of a small abrupt, volcanic hill. These plains, which are ninety or a hundred miles in extent, are covered with a mixture of coarse and fine grass, so as to afford pretty good pasturage for sheep and cattle, and are watered by two huge lakes of salt water, called the large and small Corangamite. There are water-holes here and there, containing muddy water; which just seem to keep the cattle from dying of thirst. The evening was fast closing in as we came down the hill, and the Bush fires, of which there were four burning vigorously in different directions, had a very striking effect. The fire runs along in various lines, seizing upon any tree that comes in its way, and either burning its foliage till it is red, like a beech-tree in autumn, and blackening the stem; or, if the tree have already been thus assaulted several times, it fairly lays hold of the stem and burns it completely down. Trees will continue burning in this way for

days together, and present the singular spectacle of a red-hot pole standing erect. When many of these trees are burning at once, the effect is very curious—not unlike an illumination, if seen on a dark night. If overtaken by one of these fires, your only chance is to turn round and jump clear over it; for the belt of fire is very narrow, and varying in height, from a few inches to three or four feet. We drove through one in the course of the day; choosing a spot where it was very low.

"*April 27th.*—At ten, A.M. we began our forty-two miles' journey, which was to bring us to the 'Golden Fleece' again, the inn of which I gave a description on our journey out. Our road lay over the same plains we had traversed before, but on a different side, passing between the two Corangamites, so that there was a little more to interest. Numbers of wild turkeys, geese, and tiny little birds which never seem to rise a foot from the ground, were to be seen throughout the day, and helped considerably to enliven the scene. When we arrived at the inn, we found two strangers in it; but Mr.—— made an agreement with the landlord that he should take them into his little closet of a room, and leave us full possession.

"*April 28th.* — A short journey of twenty miles to 'Ormond's Inn,' where we found ourselves dining with a meet of the hunt—I the only lady among ten huntsmen. They were very civil—all gentlemen.

"*April 29th.*—Arrived at Geelong. Thus ended our journey of two hundred and sixty miles; during which we had been wonderfully preserved from accidents and discomforts, and experienced much enjoyment."

To return to the state of affairs in Geelong which had weighed heavily on the mind of the diocesan ever since his first visit to that town, seeing that Mr. Collins, however desirous he might be to do his duty, was not equal to the requirements of so important a sphere, it occurred to him that Dr. Macartney might be transferred from Heidelberg. But there was an obstacle to this arrangement in the fact of there being only one church in the place, which the incumbent was quite unwilling to resign, and the people could not suddenly be asked to build a second. At last the bishop hit upon a

plan which happily commended itself to the clergyman concerned, and in which he readily acquiesced. He proposed to appoint a senior clergyman with the dignity of archdeacon to preside over the town and neighbourhood. Christ Church was to be under the same charge as before, but its pastor was to be superintended by the archdeacon. Obviously, there was plenty of work for two clergymen in the town itself, and suburban villages, besides sheep and cattle stations in the rural districts where services might be held at certain fixed periods. The bishop accordingly appointed Dr. Macartney to this new post, an arrangement which was carried into effect in October, 1848, when he was removed from Heidelberg and proceeded to Geelong, the vacancy thus occasioned being filled by the Rev. F. Hales who had hitherto laboured in Melbourne as an assistant in the two parishes into which the city was divided. Before sending this young minister to a sole charge, where he would be less under his immediate superintendence, he gave him some excellent advice.

He repeated much that he had written on appointing him to pastoral work in Melbourne, and stipulated that once a fortnight he should attend a gathering of the little band of clergymen at Jolimont for counsel and instruction. "Another point of great importance (added the bishop) is that you should always be punctual to your engagements, and in order that you may do so, you must allow time for the difference of clocks, and any little accidental delays. It is far better to be a quarter of an hour before than five minutes after the time of an appointment. By once coming in late, and so being hurried, we often produce an unfavourable impression, and greatly diminish our subsequent influence for good." This valuable advice will be recognised as thoroughly in accordance with the habits and example of the bishop himself, the impress of which insensibly made itself felt throughout the diocese. One more example may be recorded of useful advice in which no less than in the enforcement of punctuality the bishop unconsciously described his own habits. "You must study in your intercourse with all men, to use that Christian tact which St. Paul so eminently exhibits in his two Epistles to the Corinthians. You must always, having in view the glory of God

adapt yourself to the different classes and different individual characters of your people. The language and manner which is calculated to win one to the Lord will often alienate and drive away another."

Simultaneously with the changes made in Melbourne, Geelong, and Heidelberg, the bishop arranged for establishing in Gippsland the Rev. Willoughby Bean who had with Dr. Braim been ordained on the First Sunday after Trinity. Two months had already been spent by the Rev. F. Hales in an itinerating mission, and the result of his visitation fully showed that a large body of persons were anxious for the ministrations of an ordained clergyman, either of the episcopal or presbyterian Church. The bishop was most anxious to show to them that they were neither forgotten nor neglected, and directed Mr. Bean, with this view, to take up the work relinquished by Mr. Hales and, as far as possible, cover the same ground. He was to perform the regular services of the Church twice on Sundays, to read with and unite in prayer on the week-days such persons as could be gathered for this purpose at the houses of the settlers. He was also to make every inquiry into the religious state of the district over which he travelled, and obtain generally such information as might assist in making the requisite ecclesiastical arrangements afterwards. He was instructed to keep a journal of his proceedings, recording all statistical and other particulars which could be collected. In regard to marriages and baptisms, he was specially cautioned to act according to law and prescribed order, and finally, he was from time to time to send written reports to the bishop. The minuteness of these directions is characteristic of the days when the clergy of the diocese were few in number and their work almost entirely of a missionary character. Every arrangement was thoroughly thought out by the anxious bishop.

On the 31st October, 1848, the bishop held his first Confirmation. A circular had been previously sent to the clergy reminding them of the duty of improving the opportunity afforded them for seeking the best blessings for the young persons presented in that holy ordinance. They were advised to urge the necessity of joining themselves to the Lord in a

perpetual covenant that shall not be forgotten, to instruct them as to the nature and object of the ordinance, and also to impress upon them as well the solemn obligation of their baptismal vow as the benefit they were to expect in increased measure of the graces of the Holy Spirit bestowed upon every faithful recipient of Confirmation. Eighty-five persons received this ordinance on the occasion, none of whom were under sixteen years of age. With the view of promoting their continual progress in the knowledge of God's word, and in holiness of life, the bishop invited those young ladies who resided within a convenient distance to form themselves after their confirmation into a Bible-class, which Miss Cooper undertook to conduct. Almost all gladly availed themselves of the privilege and, excepting a few who removed from Melbourne, continued their attendance.

Amongst the incidents of this year may be mentioned the arrangements made by the Government of the colony in aid of the erection of a suitable episcopal residence. The house known as Bishopscourt was not ready for occupation till the middle of the year 1853, but in 1848, five years previously, the Government appropriated from the proceeds of the Church Reserves in the "middle district" the sum of £2000 for this purpose, and also granted for a site two acres of land in a very convenient situation within the boundaries of the city, three hundred yards more than a mile from the post office. They were willing to give five acres beyond the boundaries, but the bishop wisely determined, in his own interest and that of his successors, that an easy walk from all parts of Melbourne was an essential condition for a bishop's home.

On the advantage of such a residence as compared with the primitive cottage at Jolimont, the bishop recorded sentiments that are not less modest than indicative of a self-sacrificing spirit. "In the enumeration of my duties and employments at Melbourne I may refer to the cultivation, upon Christian principles, of such intercourse with residents in the city, and with the settlers who are in the habit of visiting it, as may, with God's blessing, promote mutual friendliness and good feeling among themselves, and tend to give a more intellectual and refined a tone to general society. I may seem to some

perhaps to assume too much in supposing that I can thus produce any sensible effect upon the character and manners of the people ; but it must be remembered that a bishop in a young community like this, although destitute of all worldly rank, and living in a perfectly simple and unostentatious manner is, even more than his brethren at home, as "a city set on a hill," and may, I am persuaded, with God's help, exercise a very powerful influence in moulding the minds and tastes of those around him. It must be recollected also that the office of a bishop requires him to exercise hospitality ; and, besides the direct ministry of the Word and the example of a holy life, there is scarcely any means more conducive than this to the spiritual well being of the people over whom he is placed. My conviction of the truth of this has made me often regret the smallness of our present cottage, which allows me to see only a very few friends at a time, and prevents us accommodating any one for the night." And then the bishop proceeds, in reference to the grant of two acres of land and £2,000 for an episcopal residence, to say, " I would gladly have applied the money to general church purposes, if I could have done so, but as I cannot, I console myself with the reflection, that if we be permitted to see the completion of the proposed residence, and to take possession of it, we may hope to be able to exercise the duty of hospitality, of which I have been speaking more extensively than it is possible for us to do at present."

It had been the intention of the bishop, immediately after the confirmation, to proceed with Mrs. Perry by road to Portland, so as to become acquainted with the intermediate districts which he had not previously visited. This plan appeared all the more feasible, as in November the roads were said to be very good. It turned out, however, a very wet spring ; and on the day before they were to set out, after all arrangements had been completed, they received word that the rivers had risen, and that travelling was absolutely impossible. There was no alternative but to adopt the sea route. Here we can once more allow Mrs. Perry's lively pen to chronicle the episcopal movements :

" The change of route was very provoking on many accounts. In the first place, it prevented us seeing the different people

on the road, who greatly need visiting. Secondly, it rendered useless all the preparations we had made in the way of carriage and horses. And thirdly, you know how we both dislike the sea. We went on board the *Juno* on Friday evening, November 24, and started at daybreak on Saturday morning. She is not a bad vessel ; as large as the *Stag*, and tolerably comfortable in the matter of accommodation. The captain is an agreeable, gentlemanly man, and had the weather been fine our voyage might not have been so very unpleasant, but the wind was dead against us, and the sea very rough. The whole of Saturday night was one succession of squalls ; and instead of getting into Portland early on Sunday morning, we did not anchor till quite evening. Charles and I had a small cabin containing two berths to ourselves, which was a great comfort. We were both miserably ill the whole way, and never were more thankful than when we set our foot on dry land again.

Portland is a pretty village very nicely situated on a small bay, which is too open to the sea to afford good anchorage in stormy weather. The cliff, half rock, half earth—the earth being the higher part—is covered with a variety of shrubs, and at this season many wild flowers, but nothing very pretty. The shrubs are all much of the same description, with nothing that can be called exactly a leaf, but more of the furze kind. The green is, however, very beautiful, being more vivid than any we have hitherto seen. Indeed Portland is far prettier than any place we have yet visited. The shores of the bay are much indented, and thus form many smaller bays, which are lovely tranquil little spots. The great drawback to the place is, that it is so entirely shut in on the land side by dense forests of gum and stringy bark ; the road through which is so swampy, that no carriage can traverse it at present. Owing to this I was obliged to my great disappointment to remain behind, while Charles, accompanied by Rev. J. Y. Wilson and a mounted policeman, whom Captain Dana most kindly placed at our disposal, rode sixty miles up the country to attend a meeting relating to church matters at the River Wannon.

There are many Presbyterians here, and a tiny Presbyterian church. A beautiful little Romish chapel is rising in a most

commanding situation on the cliff. I think you know that Portland contains about 700 inhabitants.

The weather, though much finer than it has been for the last two months, still continues very cold. Last week we had two hot days, on which we saw no fire: but for those two days we should never have been without one since we came, even in our bed-rooms at night. By the bye, we had two hot days at intervals during the early part of our visit; and while to-day my fingers are so numb I can scarcely write, very likely to-morrow we may be groaning with heat. Such is our fate at this end of the world.

I had nearly forgotten to tell you that we have been introduced to two snakes since we came here. Charles and I were very anxious to walk to what they call the heath. It is a large open place, covered with heather and bulrushes, and everlastings, which abound in this land. These last were my aim. We knew it was rather a snaky locality, the whole way lying through the wood, which on one side of the bay crowns the cliff for some miles; and accordingly Charles marched on first, beating about on either side of him with a cane, for snakes all glide away from anything they hear. Well, when we had got a good way Charles tripped against a stock, and I, I scarcely know why, looked back to see what the stock was like: at the very moment I looked, a black snake glided across the path we had just been treading into a heap of dead branches on the other side. It was quite a thin one, at least not thicker than three of your fingers, and I should imagine not more than three feet long; but it had got its head, and I cannot say how much more, under the branches before I saw it. We quaked a little, and then went on carefully as before, till the track became quite hemmed in on either side with grass, branches, underwood, &c., when suddenly, while I was thinking of anything but a snake, Charles exclaimed, 'There he is!' and sure enough there he lay, with head and shoulders extending half across our narrow path, apparently lifeless. He was of a dirty brown colour, and about as thick as the mouth of a wine-glass. I thought how you would shudder if you saw it, and I did the same. We were now not more than thirty yards from the verge of the wood, where we wanted to be; but we held a

council, and decided that our most prudent plan was to return, and leave both snakes and everlastings behind us, though I felt very loath to be so ignominious. Had the track allowed of our deviating we should have gone on. Charles said, 'Should he kill it?' but I would not let him go near; and so off we set homewards, and met with no more adventures. The wood is said to teem with them in summer, and one was killed very near the house where we are staying, a week before we came."

It devolved on Mr. S. P. Henty, to whom the Church had been so much indebted, to be on this occasion the entertainer of the episcopal party. No special preparations had been possible, for Mrs. Henty had been informed of the intended visit only a few hours before the *Juno* came to anchor, and the bishop and Mrs. Perry were perfect strangers. Unfortunately, Mr. Henty himself was absent, and to make matters worse, there was no one in the house who could be called a servant. Mrs. Henty welcomed the newcomers, notwithstanding, with a genuine hospitality and kindness that at once put them at their ease. Here they remained three weeks, rather longer than was convenient to the bishop, but the state of the Church in the town and neighbourhood demanded a prolonged inspection. It was, indeed, most unsatisfactory. Although there had been for several years a resident clergyman in possession of the entire field, for there was no minister of any other Protestant denomination, yet the attendance at the service in the schoolroom was exceedingly small. There were scarcely any regular communicants, there were no candidates for confirmation, the day-school had been broken up for want of a teacher, and the Sunday-school had also for some time been discontinued. It might, however, be alleged in Mr. Wilson's excuse that he had great difficulties to contend with, from the necessity of being absent at least one Sunday and a portion of two weeks every month. During this visit the Sunday-school was in a measure re-established, a master was obtained for the day-school, and the bishop left the place with a confident hope that in another year he might find a marked change for the better. Indeed, the experience gained strongly impressed his mind "with the importance of episcopal visitation."

The Bishop and Mrs. Perry now left Portland for Belfast,[1] accompanied by the Rev. J. Y. Wilson, and several of his parishioners. They had to cross the mouths of three rivers, as their route lay by the coast, and for a considerable distance along the sands. The sand-bars at the mouth of these rivers afforded at this season of the year a safe crossing, but were said to be at times not a little dangerous. A relay of horses met them at a resting place, and they were enabled to dismiss their escort and to proceed the rest of the way under the guidance of kind friends from Belfast. On the road an incident occurred which gave the travellers a lively conception of Australian journeying. In order to avoid a rough inland track, they kept as long as possible on the sands, but at length their progress was stopped, and it was necessary to get upon a track away from the sea. This, however, was no easy matter, for the shore consisted of high sand hills or hummocks, and the four gentlemen of the escort were obliged to take off their coats and to apply all their strength, with the aid of an excellent horse, to heave up the gig in which Mrs. Perry was seated. The horsemen, including the bishop, had much less difficulty in reaching the elevated ground, where they looked down and watched the horse struggling and plunging in the deep sand ; but in a few minutes, to their great relief, horse and gig, passengers and escort, stood triumphantly on the top. Thus the day's march was successfully accomplished, and in the evening the travellers took up their quarters under the hospitable roof of Mr. W. Rutledge.

It was no part of the plan to linger at Belfast, but they proceeded next day to Warrnambool, a new government township, about seventeen miles distant. The people of that place were desirous of being visited by the bishop, and had shown considerable zeal by building a good substantial schoolroom, which was to be used on the Sunday by ministers of different denominations in turn. The access to this town was at times by no means easy. The first twelve miles they performed in their usual manner, Mrs. Perry in a spring-cart, and the bishop

[1] From the year 1847 to 1889, the town originally called Port Fairy received the name of Belfast, but subsequently that of Port Fairy was restored.

on horseback, but in consequence of the road going no further they were obliged to get into a small leaky boat, out of which, for a considerable part of the way, his lordship baled the water, while the friends who accompanied them helped in turn to row. As these gentlemen were not well skilled in the art, the old Cambridge boating man longed to take an oar himself, but the distance was not great, in fact only three miles, and they at length landed about two miles from Warrnambool. This distance they walked and entered the place on foot, a black boy carrying their bag. In the evening, and again on the following morning, the bishop held service in the school-room, the audience on the former occasion consisting of twenty-five persons, and on the latter of twelve. He also baptized two children.

The population of Warrnambool was at that time very small, and there appeared to be no prospect of making an arrangement by which more than the occasional visits of a clergyman could be secured. At the bishop's suggestion a settler in the neighbourhood undertook to conduct service and read a sermon on Sundays. This he continued to do for a considerable time.

The bishop returned to Melbourne across country, visiting various stations, and at length arriving at Buninyong, an agricultural settlement, forming part of the Ercildoun Station, and situated about eight miles south of the present city of Ballarat. Within three years of this visit, Buninyong became the centre of a rich gold field, being the first place in Victoria where the precious metal was discovered. The Ercildoun Station belonged to Messrs. T. and S. Learmouth, who were at that time reckoned amongst the largest flock-owners in the colony. But they were especially distinguished by their zealous exertions for promoting the moral and religious well-being of the people. Through their liberality a clergyman of the Free Church of Scotland, of which they were members, had been appointed to the charge of the village ; a building for public worship had been erected ; a boarding-school, the first of that kind in the colony, established, and a total abstinence society instituted. They contributed not only to their own church, but also for the maintenance of an episcopalian

clergyman at Ballan, a settled district about twenty miles distant. On arriving at Ercildoun Mr. T. Learmouth made arrangements that the men should cease work before the usual time in the evening, and prepare a part of the woolshed for service. "A large number attended, we are told, and very interesting it was to the bishop himself to proclaim the Gospel, as he remarked at the time, in such a place to such a company, and to unite with them in the worship of God, who is equally ready to answer the prayers of His people in a woolshed as in a cathedral, and equally able to make His word effectual when preached to a number of rough shearers in Australia as when addressed to a refined congregation in England."

In the course of his journey to Melbourne the bishop experienced one of those incidents to which travellers in the Australian bush are continually liable. Some careless person had neglected to replace the slip-rails of the paddock into which his horses had been turned the previous evening, and when the party of travellers were all ready to set out, to avoid the mid-day heat by an early start, they received the unpleasant news that the animals were not to be found. It was at last discovered that they had got out and turned their heads homewards; nor could they be overtaken until they had retraced their way almost to the station where the party had spent Sunday evening, about twenty-two miles distant, so that when they were at last brought back they were unfit for any more work that day. However, one of the Messrs. Stieglitz, of Ballan, kindly sent a pair of horses, and the bishop borrowed one for his own riding, so that they were at length able to proceed, and reached their intended destination, Ballan, that evening.

Amongst the first of those clergymen who followed the bishop to his diocese, was the Rev. W. Hall, M.A. of Magdalen College, Cambridge. The arrangement for his transfer to Australia was made before the new diocesan left England, but this gentleman did not reach the colony till November, 1848. He was in the first instance appointed to assist the Revs. A. C. Thomson and D. Newham in Melbourne, but upon the return of the bishop from Portland in January, 1849, he pro-

ceeded to the district of Ballan, being the first of the clergy who tried the life of an itinerating minister. As there had been delays in providing a parsonage, he and Mrs. Hall were obliged to continue for several months dependent on the hospitality of the different settlers, notably on that of Mr. J. Von Stieglitz, who had taken the most active part in endeavouring to procure a resident clergyman for the district. Upon his arrival he immediately commenced a course of Sunday services, which proved most acceptable to the settlers ; but his congregations varied considerably in point of numbers, in fact, from a maximum of thirty down to three. The latter case was thus accounted for by Mr. Hall : " In consequence of the weather, the absence of the proprietor and two of the servants at Melbourne, and the curious mixture of the servants employed, three English, five Scotch, including two Highlanders, one of whom was almost entirely ignorant of our language, one Irishman, and two Germans ; only three were present in the morning and six in the evening." All this was the reverse of encouraging. The necessity of watching the progress of the parsonage occasioned this missionary clergyman to lose a great deal of time, and although he and his wife experienced the kindest consideration from the settlers, they were very anxious to occupy a house of their own. When they took possession, their residence was scarcely finished and the domestic appliances at best but incomplete. It was the month of June, the middle of the Australian winter, and as the roof was open in some parts to the sky, they were exposed to wind and wet. To add to their discomfort, they had no other articles of furniture than such as had sufficed for their ship-cabin. " In this condition," Mr. Hall wrote at the time, " we shall be for two or three months longer. Indeed, in one respect we are oddly circumstanced, for we have many comforts and some few luxuries, but in the necessaries of domestic life, such as tables, beds, chairs, &c., we are lacking ; and to our English notions, open roofs, brick and mortar walls, shrinking boards for floors, and ventilation from all quarters, present anything but an inviting aspect. A few months will, however, make a great difference, and the mercies we have experienced from a gracious God fill our hearts with grati-

tude to Him, and then to those friends influenced by Him to show us kindness and sympathy, and who have tried in every possible way to make us feel at home amongst them." It was not an uncommon experience with Mr. Hall to have to ride fifty miles between the Saturday and Monday on the most impracticable of roads. We find him also lamenting to the bishop the difficulty of visiting the people residing in his extensive district. "How to reach the shepherds and others I am very much at a loss; as, however, I am now becoming acquainted with the localities, I hope in summer, when travelling is easier and safer, to come across them as they tend their flocks, which is the only plan I can see. At present the ground is so wet that I cannot exceed the rate of three or four miles an hour, and even then I am frequently afraid of laming my horse." Later in the year the bishop addressed a letter of advice to this worthy bush-missionary, by way of helping him in his arduous labours and cheering him amid discouragements.

On leaving Mr. Hall's district, the bishop and his party next arrived at Bacchus Marsh, a large tract of flat country almost surrounded by hills, about thirty miles distant from Melbourne. Captain Bacchus himself, the principal landowner, from whom the place derived its name, was expecting them as his guests. Mr. R. Von Stieglitz drove Mrs. Perry in a tandem, and lent the bishop a saddle-horse. They did not take the direct road, but made a circuit of a few miles in order to call at Yalloak, which belonged to Mr. Charles Griffith. This station is situated in a valley equal or superior in point of beauty to any place which they had yet visited. In the morning when they started there was a thick cold mist upon the ground, but as the day wore on the mist cleared off, and after traversing some miles of thinly timbered land, they came to the edge of a deep ravine, the sides of which were so steep that the possibility of driving any vehicle, and particularly a tandem, seemed in the highest degree problematical. Mr. Von Stieglitz however was confident in himself and his horses, and as his companion was also confident in him, and the grass was too wet for a lady to walk with comfort, it was determined that she should remain in the gig. In accomplishing the

descent the shaft horse appeared to stand under the gig; but fear was set at rest by his perfect steadiness no less than by the skilful management of the driver, who contrived to reach the bottom of the dangerous hill in perfect safety. After two hours spent with Mr. and Mrs. Griffith and a short service, the party proceeded to the house of Captain Bacchus. The following day, January 5th, 1849, the bishop and Mrs. Perry continued their journey over a long extent of open country to Melbourne. "Our drive," wrote the bishop, "was very hot and fatiguing, and it was delightful to rest in our pretty little cottage, and to find ourselves once more at home. Oh, that we were more sensible of all the goodness of the Lord our God towards us, and more earnest and self denying in rendering to Him again for the manifold blessings which we have received from Him."

CHAPTER V

PROGRESS OF THE DIOCESE

Diocesan Society—Church Progress in Geelong—Clowes at the Barrabool Hills—Brickwood at Brighton—Mt. Macedon—Church of England *Messenger*—Preface by the Bishop—Controversy with Fawkner—The Albury Meeting—Hot Weather—Dr. Murphy—Appearance of the Metropolitan—Two Bishops hold Divine Service in a Store—Intemperance—Bush Districts—Bush Mission—Gregory ordained for Bush Work—Bishop Short visits Melbourne—First Stone of St. Paul's, Swanston Street—Sydney Conference of Six Bishops—Business of the Conference—Baptismal Controversy—Bishop Perry does not concur—Manifesto of the Five—Thomson leaves for Tasmania—Black Thursday.

It has been seen that in October 1848 Dr. Macartney quitted Heidelberg, and was appointed Archdeacon of Geelong. In the following January the bishop was invited to the latter place for the purpose of presiding at a public meeting on the occasion of establishing a Branch Association of the Diocesan Society, which the new archdeacon was anxious to organize, the object of the Society being "to excite among the members of the Church a more zealous and liberal cooperation in its maintenance and extension." The first meeting of the Parent Society had been held in Melbourne before the archdeacon moved to Geelong. Mr. La Trobe was present and took an active part; the attendance was very numerous, and the entire proceedings bore the stamp of earnestness and unanimity.

At the meeting of the Geelong branch the bishop was well received, the attendance was large, and the results no less encouraging than in Melbourne. The appointment of Dr. Macartney had, after the experience of little more than two months, wrought a change in the position and prospects of the

Church. It was evident, remarked the bishop in his letter to the secretary of the Melbourne Committee in London, that the people had a head to whom they could look up, and under whom they could act ; and that the beneficial results had been every month more clearly manifested since his arrival. The little church had been filled to overflowing, and there had been quite a clamour for additional accommodation. Two plans had been proposed to effect this object, one for the enlargement of the present church, and the other for the erection of a new one adjoining the archdeacon's residence which had been completed in June 1849.

The numbers attending the ministry of the archdeacon caused him to suggest to the bishop the holding of simultaneous services in the church and the school-house to provide for those who could not obtain admission for want of room. This suggestion, however, was the means of eliciting an expression of the bishop's caution. In March, 1849, he writes: "You really keep me at work with the consideration of your various projects for the spiritual well-being of your people, but it is a pleasure to have a fellow labourer, who is like a high-spirited horse, which sometimes needs the rein but never the spur. We must be careful, however, that we do not, for the remedy of any existing evil, adopt a temporary expedient, the success of which is problematical, and its permanent effect very doubtful. Such, after much consideration, I regard the plan of having service in the school-room at the same hour with that in the church. I do not think that, with the present supply of ministers for the diocese, we should be justified in having service at the same time in two contiguous buildings. It would have a bad appearance, even if it admitted of a sufficient explanation. Again, I do not think that it would succeed, for the want of room in the church depends, I fear, upon your occupying the pulpit, and when you were there, I imagine that the school-room would have very few in it ; nor would the pew-holders be well pleased if, besides your occasional visits to the Barrabool Hills and other places, you should leave them to officiate in the adjoining building. On these accounts I am reluctant to sanction your proposal. I think it better that the people should continue to feel the want of

room in the church, and so be stirred up to provide additional accommodation."

In reference to the labours of Dr. Macartney at Geelong the bishop was led to remark: "I have found that the commencement of a real pastoral work among the people has caused the extent of the field to be more distinctly perceived, and the need of additional labourers to be far more urgently felt, than before that commencement was made. Thus within a little while, I received from the archdeacon an earnest appeal for another assistant, on the ground that it was utterly impossible for himself and Mr. Collins, without some further help, to fulfil their duties in a satisfactory manner. Accordingly, I placed with them for three months, as a lay-visitor and reader, Mr. Blomefield, who had just then applied to me for ordination. At the end of that time I substituted Mr. Cheyne, the son of a late eminent physician and excellent Christian in Dublin, who was educated in the University of that city, and afterwards proceeded to Sydney. He had been for some time desirous of entering the ministry, and having satisfied myself of his fitness to be received as a candidate, I had complied with his request to act under me as reader until I should think it right to ordain him."

Besides the three services at the church, and a morning service at his own house every Sunday, until a school-room could be built, Dr. Macartney and his fellow labourers had service every alternate Sunday at Point Henry, and at a place called Wormbete, once a month each; at Colac, fifty miles from Geelong, a very populous district, where the labouring class almost all belonged to our church, once a month, and at two other stations about eight miles distant. The archdeacon also attended at the Barrabool Hills, and at the Wauru Ponds. There were also three evening services during the week at Geelong and its surburbs. Respecting these various services the archdeacon gave this testimony: "At all the congregations the utmost attention and decorum prevails, no matter how rude the hut in which we meet, or how hasty the manner in which they are called together, there is the same sense of decency, and willingness to hear; whilst a desire as soon as possible to attain something of the appearance of a church shows

that the religious feelings of the people, though they have long slumbered, are not dead. Indeed, good nature, hospitality, willingness to hear, and respect for the ministerial office, pervade all classes. Among the multitudes of all ranks and denominations I have conversed with, I have scarcely ever received an uncourteous answer." He adds: "Since this time twelvemonth there have been built at Christ Church an infant school-room capable of accommodating a hundred, and a committee-room. This house (St. Paul's Parsonage), the school-houses at the Wauru Ponds and Point Henry, and the school-house and residence at the Barrabool Hills have been completed; the school-houses at Ashby, and that at the station of Beal and Trebeck have been begun, and will, please God, be finished at Christmas, and the foundations for the enlargement of Christ Church have been laid. Still, compared with the wants of the colony, nothing has been done, and we only find ourselves in a position to see our wants. I am fully aware that spiritual death may be present in the midst of church-building and preaching and teaching; but all we can see—at least all we can see so as to record—is the outward work, which certainly calls us on the one hand to raise our Ebenezer, and on the other calls us to obey the command, 'Pray ye the Lord of the harvest, that He would send forth labourers into His harvest.'"

Allusion has already been made to the rich farming district of the Barrabool Hills, where Mr. Edward Willis was an active and zealous promoter of the work of the Church. In September, 1848, Mr. J. A. Clowes had arrived in the colony, and within three weeks was appointed to labour in this district in the joint capacity of school-teacher and catechist or lay-reader. In the management of the school, which had for some time been established in the district, he was assisted by his wife, whilst he himself, in addition to his scholastic duties, undertook Sunday services. Upon the appointment of Mr. Clowes the proprietor, Mr. Willis, most liberally undertook to share the expense of erecting additional rooms for his accommodation, and the people cheerfully fitted up the school-room for a place of worship, so that this picturesque settlement assumed the aspect of a country village of an English type, save that it was

under the spiritual care of a layman. The school mustered upwards of sixty children, who were described as nicely trained, whilst the Sunday service was attended by a congregation varying from fifty to ninety according to the season and the weather. Mr. Clowes also conducted a service at the Wauru Ponds, where the congregation varied from thirty to forty.

On 25th January, 1849, the festival of the Conversion of St. Paul, the bishop held his second ordination, at which Messrs. Merry and Brickwood were admitted to the Holy Order of deacons. The former had joined the bishop from England ; the latter had for several years conducted a school in Melbourne, where he was very highly esteemed. The bishop was, therefore, very thankful to enrol him amongst his fellow labourers. It was arranged that Mr. Brickwood should enter upon his duties at Brighton, and should receive only £100 per annum as his clerical stipend in consideration of being allowed to continue his school.

The results of this gentleman's appointment were exceedingly encouraging, as he proved to be a truly faithful and affectionate minister of the Lord. The little school-room used for Divine service was enlarged to double its former size. On the bishop's first visit after the commencement of Mr. Brickwood's ministry, this building was crowded to its full capacity and twenty received the Holy Communion. There had been many hindrances to the work of the Church in Brighton. A large proportion of the people had, in consequence of long delayed pastoral oversight, joined other bodies. Still there was hope that, in the hands of an efficient clergyman, Church-work would prosper. The sum of £280 was raised for building a church, but in consequence of the expected aid from the Government being so long delayed, the money lay idle in the treasurer's hands, and the people who began with being impatient grew indignant, and were disposed to complain that they had been deceived.

On the 17th April, 1849, the bishop set out upon a journey to Mt. Macedon, forty-four miles from Melbourne, the nearest portion of the Great Dividing Range. His object was to visit

the country adjoining two rivers that run into the Murray, the Broken River and the Ovens in the north-eastern part of the colony, the principal township on the former being Benalla, and on the latter Wangaratta.

In a printed letter he thus describes his movements: "Having on the 17th April, 1849, made all the necessary arrrangements, Mrs. Perry, our sister Miss Dora Cooper, and myself, set off for the house of a widow lady whom we visited last year. Thence we proceeded under the escort of Mr. Powlett, the commissioner of crown lands for that district, to his little bachelor's cottage, which exhibited all the neatness, and contained almost all the comforts, which one would expect to meet with in an English gentleman's house. It is very delightful to see such evidence of the progress of civilization through the bush. Mr. Powlett is universally and most deservedly beloved; he has taken a great interest in the general well-being of the colony, and has particularly exerted himself to obtain a church and clergyman for the Mount Macedon District, although his residence is just beyond the range of such a clergyman's ministrations.

"At his house several of the neighbouring settlers met us, and among them Mr. Jeffreys, one of three brothers, who with their mother, a very fine old lady, occupy a station eighteen miles further on. This was to be our next resting-place, and we proceeded to it the next day, on which I had engaged to attend a meeting of the gentlemen of the neighbourhood, to consider what steps should be taken for procuring for them the ordinances of the Gospel. This district is occupied by a number of highly respectable English settlers, who made an effort several years ago to obtain a resident clergyman. At that time it was proposed to build a church, and this I believe was the reason that the whole undertaking failed. My own opinion is, that the squatting districts are not yet sufficiently peopled to render the erection of churches desirable. The first cost of them is so great as always to cause great delay and difficulty; and the actual benefit of them is very doubtful. When the population begins to be concentrated in inland villages, then will be the time for building churches.

"The arrangement therefore which I propose, with God's blessing, to make wherever I can, is, that a certain district, not too large, say a circuit of fifteen miles' radius, should be marked out; and a residence for a clergyman built in some central situation, and that then the clergyman should itinerate through that district, holding Divine service in the settlers' houses, or in wool-sheds, or in any other building which may be most convenient for the purpose.

"We remained at the Messrs. Jeffreys during the following day, in the forenoon of which I held a service that was attended by most of the people about the station. In the afternoon we paid a visit to an adjoining settler, a Yorkshire yeoman, who has, by his diligence acquired a good property, and by his integrity and propriety of conduct secured the esteem of all his neighbours. Hitherto the weather had been favourable, but there were signs of its breaking up. That morning there was a frost, which would have been considered severe even in England. I never expected to experience such a one in the habitable parts of Australia. The thermometer was said to have been as low as 13° in the night. It must be mentioned however, in explanation, that this tract of country is greatly elevated above the sea. In the evening the sky was lowering, and the next day, after another morning frost, the rain set in. Our plan was, to spend Sunday at the house of Mr. Mitchell, a married man, and one of the principal sheep-holders in the district. The weather was so bad that our sister, and Mrs. Jeffreys, who was also to have accompanied us, were obliged to remain behind; but owing to our good defences against the rain, Mrs. Perry and I accomplished the drive without any inconvenience.

"On Sunday the weather continued cold and wet, and in consequence there were only a few gentlemen, besides Mr. Mitchell's own household, present at our services. In the afternoon I baptized Mr. M.'s infant child. The next day we went by appointment to the station of Mr. Beauchamp, about three miles off, where I held a service and baptized two children of Mr. Beauchamp's overseer. In the afternoon the violence of the rain obliged us to return at once to Mr. Mitchell's; and the next day, according to our previous

arrangement, we left the district and pursued our route towards Seymour, on the Goulburn.

"*April 25th.*—There were heavy showers at intervals during the next two days, but they did not interrupt our progress; and under the good care of Mr. Powlett, who drove Mrs. Perry in his tandem, and lent me a riding horse, we reached Seymour on the morning of Thursday the 26th. There we found our spring-cart and pair of horses, which we had directed to be brought thither to meet us, and proceeded in the afternoon to the station of the Messrs. Jones. At the house of these gentlemen we were joined by Mr. Smythe, another commissioner of crown lands, who is residing at the Broken River. He had kindly undertaken to escort us to the Ovens, and was to have met us at Seymour, but the rain had been so heavy in his neighbourhood the preceding day as to have prevented him from leaving home; and he was quite surprised to find that we had been able to keep our appointment. The next day we resumed our journey, and arrived on Saturday morning at Mr. Smythe's house, where we spent the Sunday very comfortably, holding services morning and evening at the court-house of the little village. I took the opportunity also of communicating with some of the neighbouring settlers about the propriety of making a provision for a clergyman among them. They were willing to contribute, but doubted whether a sufficient sum could be raised. It is very desirable to occupy the ground as speedily as possible, for a village is rapidly forming at the crossing place; but I am unable to take any active steps in the matter at present. On Monday we proceeded to the Ovens, which we crossed, and spent the night at the station of Dr. Murphy, a gentleman who has, like many more in this country, exchanged the practice of medicine for the solitary life of a squatter. This day's journey, which was rather a long one, about fifty five or sixty miles, we performed very comfortably, in the manner which we both prefer in this country—viz. Mrs. Perry in a tandem and I on horseback.

"The country about Mount Macedon is diversified with hills and downs, covered in the season with beautiful grass; and presents many views which, if the foliage of the trees were

English instead of Australian, would be most beautiful, and even with this great disadvantage, cannot but be admired. The park-like character of many parts of Australia has been frequently noticed, and is certainly remarkable. It consists, as I think, in the undulating nature of the ground, the fine and beautifully green grass, and in the manner in which the trees, many of them exceedingly picturesque in form, not unlike those of our own old oaks, are thinly scattered about. We had frequently admired these features of the landscape in passing through the Western District ; but besides these, this side of Mount Macedon possesses others of a more striking character. The hills are much higher, and some of them covered with large masses of granite, rocks of which are likewise scattered about the low country. There are also views of the distant ranges, which add to the effect. The banks of the Goulburn too, at Seymour, are pretty. But after passing this river, or, at least, after leaving its neighbourhood, the country assumes the dreary, monotonous character so common here ; woods not very thick, not in general containing any fine trees, but consisting almost entirely of varieties of the gum, which differ from one another, not in the foliage, and often very little in the mode of growth, but only, or chiefly, in the bark. It is, indeed, a remarkable peculiarity of this country, that the chief distinctions amongst the large forest trees are either the different character of the bark, or the different colour of the wood, or in the smell of the leaves. Our route from the Messrs. Jones' station to the Ovens was not in general very interesting. There was however one exception. Some time after leaving the Broken River, we began to ascend gradually until we came to the top of a range of hills, and, upon walking up one which was a little way off the road, and considerably higher than the rest, a complete panoramic view of the whole country opened upon us, and we saw for the first time, lifting up their heads in the far distance, the snowy mountains of Australia, or, as they are sometimes called, the Australian Alps. It was a deeply interesting sight, reminding us of other and far distant lands to which our thoughts love to revert. When the first enterprising travellers who explored these parts returned to Sydney, the fact which they

related, of having seen mountains covered with snow in the middle of summer, was generally disbelieved ; but we had now an ocular confirmation of its truth.

"I had arranged to meet the settlers in the neighbourhood of the township of Wangaratta, on the Ovens, upon the next day, Tuesday, May 1, and also to hold a service there in the afternoon. The meeting was attended only by two or three gentlemen. The absence of others was, I believed, occasioned by accidental circumstances ; but I regret to say, that the indifference of the station-holders in this district is very unfavourably contrasted with the earnestness displayed in those which we had previously visited. I held one evening service in a very large room in the inn, and it was crowded by an attentive and apparently devout audience ; this was gratifying ; but I was still more pleased to see, at our early reading and prayers the next morning, to which I had invited any who were disposed to attend, so many present that we were obliged to occupy again the same large room, instead of our own private sitting-room as I had intended. This favourable disposition made me extremely desirous to appoint some one to the pastoral charge, and I undertook, as I had previously done at Mount Macedon, to maintain a clergyman for a twelvemonth, who should divide his time between the township and the neighbouring stations, if the settlers and other inhabitants would erect a suitable dwelling for him. At the time they gave me good hopes of being able to accomplish their part ; but Dr. Murphy has since written to tell me that he fears the promised subscriptions will not be paid in. I am, however, unwilling to abandon my design, and have therefore authorized him to purchase a small weatherboard cottage, the cost of which is only £20, and to make such additions as may be necessary ; and I have undertaken to be responsible for any sum which he shall lay out beyond the amount subscribed. My intention is, to place a lay-reader there for a time ; I shall thus incur less expense, and shall also save a clergyman, whom I could ill spare for the purpose at present.

"We returned home by the Sydney road, only turning aside to spend two days with a Scotch gentleman, a Presbyterian, who was most kindly anxious that we should visit him,

and whom, as he had shown a great interest in promoting my plans, I was desirous not to disappoint.

"Sunday, May 6, we spent at Kilmore, the largest inland town, or rather village, in the province of Port Phillip. It is built upon a tract of 5,000 square acres, specially surveyed on the application of certain private individuals, and purchased by them. It is therefore private property. The adjoining land is let out in small farms. The population of the village, with that of the farms, is estimated at about 700; and the former is continually increasing. Until very lately there was no minister of religion of any denomination, no magistrate within a distance of several miles; and drunkenness and outrage prevailed to a fearful extent.

"I had long been desirous to make some effort for their moral and spiritual improvement, and soon after my arrival sent the Rev. Mr. Thomson to visit the village, and to hold a service there; but, in addition to other difficulties in my way, the great body of the neighbouring station-holders were Presbyterians, and there were scarcely any members of our own Church, either in or near the village, who could render me any efficient help. However, upon an urgent representation being made to me of the condition of the place, I determined to visit it myself; and, on the 5th of February, a few days before we set off for our excursion into Gipps' Land, I went with the Rev. Mr. Newham. We held two services there; one that afternoon in a small store, which had been formerly used for a school; and the other the next morning, in the store-room of a flour-mill in the village; both were numerously attended, and it was the urgent request of all with whom we spoke that something might be done immediately. Accordingly, it was agreed to form a committee for the purpose of raising subscriptions for the building of a school-room, and the maintenance of a clergyman. You will judge from this circumstance of the disposition which prevails among the people to merge all subordinate differences in order to obtain, in any way, the ministry and ordinances of the Gospel. Before leaving the village I wrote to apply to the proprietors, through their agent, for a grant of two acres of land, the usual amount allotted by Government for church, parsonage, and schools; and as I

knew that this would be readily made, I was in hopes that the building might soon be commenced, and a school at last established. Month after month, however, passed by, and I was informed that all remained as I had left it ; not, I believe, from any disposition in the Committee to draw back from their engagement, but from the extreme difficulty, in this country, of getting any number of persons to act together with energy and perseverance. They live at a distance from one another, and every one is engaged upon his own affairs ; and thus it often happens that, with the best intentions in all, nothing is effected.

"On this account I had planned, upon our return from the Ovens, to revisit the village, and endeavour to make arrangements for really carrying on the work. Our morning service on the Sunday was attended by a congregation larger than the room would contain. There was also a good congregation in the afternoon. On the following Wednesday I met the Committee, and on this occasion had the pleasure of seeing one gentleman present who is a member of our own Church, and had ridden in with us from his station for the purpose of attending. I was now enabled to put matters in train, as I thought, for immediately proceeding with the school building ; but the difficulty of procuring bricks, and the unfavourable season of the year, have proved so great an hindrance, that it was only a few weeks ago that I received intelligence of the work being actually begun. During several months, I have been expecting the arrival of three additional fellow-labourers from England. It was not until Sunday, October 28th, that the *Tasman*, with the Rev. Mr. Singleton and family, anchored off Geelong. I lost no time in sending him, under the guidance of the Rev. Mr. Newham, to ascertain, by personal observation, the existing state of affairs at Kilmore, and to see whether he could procure any temporary accommodation in the village or neighbourhood. He engaged two cottages, each containing two rooms, and with these, and the tent he brought with him, he will be able to do very well for a time. The next week he set off with his family to take possession. It is very delightful, and a great encouragement to me, to see such a spirit. May the Lord abundantly bless him!

"To return to my narrative,—We left Kilmore on Thursday, and having slept that night at the station of Mr. Purves, a married settler, residing a little way off the Melbourne road where we were, as usual, most hospitably received, we returned home the next day, thankful for all the goodness of the Lord our God towards us.

"You will remember that Heidelberg is in a rich agricultural country, about eight miles from Melbourne, where Dr. Macartney, now Archdeacon of Geelong, was originally placed. Upon his removal, I appointed the Rev. F. Hales to succeed him, and I am happy to say that Mr. H. has fulfilled his duties most efficiently. Our service there continues to be held in the Presbyterian Church, and therefore only on alternate Sundays; but they have just begun to dig the foundations of our own church; and when it is completed, I trust that we shall be able to hold service there every Lord's day. I should be sorry however to disturb the harmony which at present prevails to a great degree among the members of the two communions; and hence, I am inclined to have service alternately in the morning and afternoon, so as not to appear to interfere with that of the Presbyterians. It is well to hold only one service on the Sunday at the same place, while the population continues so scattered. A second can thus be held at a few miles' distance, and some persons who could not come to the first, might be able to attend the other. I feel a peculiar interest in Heidelberg:—it is a most beautiful spot, and there are several very pleasing families, both English and Scotch, who reside there. Mr. Hales' health, I regret to say, is not strong, and he is scarcely equal to the long ride of nearly twenty miles (and if he returns home the same day, more than thirty miles) which he has to take every other Sunday, when he does not hold service at Heidelberg.

"It remains for me to mention Williamstown; and there is no place where the result of our exertions has been more gratifying. It is situated on the bay of Port Phillip, eight miles from Melbourne, and contains 500 inhabitants; most of the people being connected with the shipping, the anchorage for which is just opposite the town. Soon after I arrived, I placed it under the charge of Mr. Bean, who continued there

until he went to Gipps' land. I then appointed Mr. Somerville, a lay-reader, to the charge of it, and he is still there. One of the Melbourne clergy visits the place periodically, to administer the sacraments of Baptism and the Lord's Supper. The service is held in a large store, which from legal difficulties about the tenure had remained for a considerable time unoccupied and unclaimed. This the people have fitted up very commodiously for the purpose ; the congregation has continued to increase, so that the building is now often inconveniently crowded. Captain Bunbury, the port officer, who is resident there, tells me that, as a magistrate, he sees a marked change in the character and habits of the population ; and that cases of disturbance and outrage, such as were formerly of constant occurrence, are now very seldom brought before him. Such a change is a cause for much thankfulness ; and the fact at the same time shows the value of religious ordinances even in a political point of view.

"Within a single year, in Melbourne and the neighbourhood, there have been subscription lists circulating for five churches, four schoolrooms, and one clergyman's residence ; and the number in Geelong and its suburbs has been at least as great in proportion to its population and wealth. Now when it is remembered that the people have been disappointed of the help which they expected from the Government, and have to depend only upon themselves for carrying out any of their undertakings, you will not think it surprising that they should be unable to contribute much towards the support of their clergy. Again I would remind you, that the population of Melbourne (which is estimated upon the lowest calculation at 15,000, or 16,000, and by some at 20,000) consists, like our great towns in England, for the most part, of the families of labouring men, artizans, small shopkeepers, and professional persons of limited incomes ; for all of whom it is most necessary to provide the opportunities for attending the services of the Church, together with pastoral visitation, and education for their children ; whilst little, if any, aid towards these objects can be procured from them. Moreover there have been added to our population, during the last ten months, more than 600 free Government immigrants upon an average

every month; and we may expect that this rate of increase will continue for some time longer. Of the recent immigrants, the great majority have come to seek a maintenance for themselves by their own labour. A very small proportion possess any capital, and of these, scarcely any have more than a few hundred pounds. They all, therefore, require the ministry of the Gospel to be provided for them, for some time at least, free of expense to themselves."

With the commencement of the year 1850 began the publication of a Church paper, which with brief interruption has been continued to the present day. In the colonies, a diocesan publication is felt to be even a greater necessity than in England.

Although there are causes always at work which reduce the profits or weaken the interest of a publication of this kind, Bishop Perry was quick in recognising its necessity, and energetic in meeting the demand.

He found a valuable helper in the Rev. Daniel Newham, whilst his own pen was actively employed for the more important contributions. In the preface to the first number bearing the well known signature C. M., the public is informed that "the conductors will treat only of such subjects as bear upon the spiritual welfare and eternal interests of mankind. At the same time they will endeavour to introduce into it as much variety, and to make it as generally interesting as possible; and as they only aim to do good, and not to exhibit their own learning and talent, they will not hesitate to extract from the writings of others whatever may appear suitable for the purpose. They will endeavour also, from month to month, to supply intelligence concerning the condition and prospects of the Church of Christ in our Fatherland, and in this and other Colonies of the British Empire, as well as throughout the world. The principles on which it is wished to carry on the *Church of England Messenger*, are those of Christian charity, but not of latitudinarian indifference. The conductors desire never to forget, that as Christians, they are fellow members with all that belong to the spiritual body of the Lord Jesus. With all such, therefore, they would endeavour 'to keep the unity of the spirit in the bond of peace.'

They would not exaggerate minor differences, nor anathematize those who do not in all particulars agree with themselves. But they desire also to remember that, as clergymen of the Church of England, they are bound to set forth, and to defend, her peculiar doctrines and constitution. They cannot regard the differences, which exist between the various protestant Denominations, as unimportant, although they are thankful to be able to regard them as of subordinate importance. In these discussions they will endeavour to avoid, as much as possible, a controversial tone and temper, and as a general rule, will take no notice of any individual opponent; remembering always, that they have to do with doctrines and systems only, not with persons. And as they would bear this in mind in treating of the points in controversy between themselves and other Protestant Churches, so would they also in the consideration of the fundamental differences which separate the Churches of England and of Rome from one another. They regard the latter as an apostate and idolatrous Church. They believe her to be the subject of the prophetical denunciations of Daniel, St. Paul, and St. John. They believe that every true Christian must come out of her, if he would not partake of her sins and so receive of her plagues. But they would not therefore the less, in their writings as well as in their conduct, shew due courtesy and kindness to her members. On the contrary, they would cherish, and in every way evince, the most tender compassion towards those, who are the victims of this, which they regard as a Satanic delusion."

These statements were clear enough to show the uncompromising attitude taken up by the bishop in regard to Romanism, and as such did not escape public notice. The principal person to complain of them was the great Australian pioneer, John Pascoe Fawkner, who in a letter to the *Daily News* (a Melbourne paper) charged the bishop with a want of Christian charity, because he spoke of the Church of Rome and its members in these plain terms. He asserted that the bishop had no right to take upon himself to judge of and denounce the doctrines of so many millions of souls, and proceeded to draw his lordship's attention to a number of texts in the

New Testament, wherein we are warned against judging others, and are exhorted to love one another. He further reminded the bishop that the Church to which he belonged was itself accused of having departed from the simplicity of the Scriptures; and admonished him personally not to become a firebrand, or to use his influence in sowing dissension in this country.

In the course of his reply the bishop thus addressed his critic: "If I mistake not, you belong to a class, a very numerous class amongst professed Protestants, who consider the great doctrines of the Gospel to be, at the best, matters of doubtful speculation; upon which no man has a right to say, that what he holds is the truth, and that any who differ from him are in error. The expressions in your letter clearly intimate that this is your feeling; and that according to your view Christian charity consists in allowing every man quietly to retain his own opinion, and hoping that he may be saved whatever be the errors of his creed. On the contrary, I regard this not as Christian charity, but as infidel latitudinarianism, which, so far as it prevails, tends to destroy all distinction between truth and error, and followed out to its natural results places, as Alexander Pope has said, 'Jehovah, Jove, and Lord' all upon the same level. You may quarrel with me for my strong language, but I cannot express my meaning in any less strong. For it is really because men have themselves no stedfast faith in the great doctrines of the Gospel, that they are unconscious of the obligation of inculcating those doctrines upon others. The charity of the Scriptures, that is, *real* Christian charity is something very different from what you would represent it. It is, indeed, the love of man flowing from the love of God, and is shown in the endeavour to promote by all means the true happiness and well-being of a community. But it can never be separated from Christian faith, and Christian faith requires a belief in the truths, as well as obedience to the precepts, of the Gospel, as essential to salvation. In its judgment, an error upon a fundamental point of doctrine, is no less subversive of real religion than is any vicious habit; and a sound creed is equally obligatory with a pure morality. In fact, the one can never be dis-

connected from the other, for false doctrine has always led, and always must lead, to corruption of life and manners. Hence one object of real Christian charity will always be to convince those that are in error of their guilt and danger therein, and to bring them to the saving knowledge of the truth as it is in Jesus. Christian charity will always 'earnestly contend for the faith which was once delivered to the saints.' It will no more suffer a misguided fellow sinner to perish under the delusions of Satan without an effort to save him, than it will suffer a madman to throw himself into a river without attempting to hold him back. Christian charity will not suffer truth and error to be confounded. It will not silently permit men to call evil good and good evil, to put darkness for light and light for darkness, to put bitter for sweet and sweet for bitter. While it will not exaggerate differences of subordinate importance, such as those which separate the various Protestant churches from one another, it will not consent to gloss over or extenuate those which affect the very principles of the Gospel, such as distinguish the Protestant Churches from that of Rome.

"Consider what was the whole substance of the ministry of our Lord and His Apostles, as set before us in the books of the Gospels and in the Acts. Was it not the proclamation of the truth and the denunciation of error? And what was the effect of their ministry? You would have me not 'to become a firebrand,' nor 'to sow dissensions in the land,' and most deeply do I lament the stirring up of any animosity or bitterness of feeling. But I must not on this account shrink from the conscientious discharge of my duty, for such a consequence is nothing more than the Scriptures lead us to expect. If the Church of Rome be an apostate and idolatrous Church, as I believe, then it is my duty, and the duty of all my brethren in the ministry, to guard our people against its soul-destroying delusions. Such was the intimation of St. Paul to Timothy, in reference, I think, to this very heresy; 'If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.' I agree with you, that abuse is not likely to win

over those who are in error, and I earnestly desire to refrain from all kinds of reviling, especially as I can truly say that I have no unkindly feeling towards any Roman Catholics. It does, however, seem to me necessary for the sake of those who would palliate and cloak over the errors of Popery, to declare distinctly what is in our opinion its real character. If we did not do so, we could not be pure from the blood of those who are committed to our charge."

Thus did the Church of England *Messenger for the Diocese of Melbourne* commence its career on the arena of controversy:—unwarlike enough was it in subsequent years, but it is not a little curious that its introductory remarks should have been of a character to excite the anger of the founder of the Port Phillip settlement, who was also the editor of the first Victorian newspaper. One of the earliest paragraphs of our unpretending monthly thus described the first meeting of two eminent prelates, the first bishop of Australia and the first bishop of Melbourne. "The Bishop of Melbourne arrived in Albury on Friday morning, February 1st, 1850, and in a few minutes after the Bishop of Sydney drove up in his carriage. This meeting of the bishops at Albury was very interesting, and if ever that little township attain such eminence as to be noticed by the historian, the fact may be considered worthy of record that it was the first village in the Bush of Australia which witnessed the meeting of two bishops of our Church. A store which was just completed, but not yet fitted up, furnished an exceedingly convenient place for Divine Service, and great pains were taken to prepare it in a suitable manner under the superintendence of the Bishop of Sydney." But we can turn from the rare record in the *Church Messenger* to a lively letter written soon after by Mrs. Perry to her father in England. The time of year was eminently favourable for observing the vicissitudes of climate on the banks of the Murray, as the narrative will show. The letter, dated January 17, 1850, is somewhat in the form of a diary.

"*January 27. Sunday.*—Drove into Seymour. Service in the barracks formerly used by the mounted police, but containing a room which served as an excellent church. About seventy persons attended. The day was intensely hot. After

service Charles had some conversation with half-a-dozen neighbouring gentlemen respecting the placing of a clergyman here. They agreed to see what could be collected and let Charles know the result. I do not fancy they will succeed very well. It often strikes me that people here wish to have a clergyman for the respectability of the thing and not from any real love for religion. Perhaps I judge them hastily. After an early dinner at the hotel we set out for Mr. Jones', twelve miles distant, the same station which we visited twice last year on our journey to and from the Ovens. Mr. Jones and Mr. Lockhart accompanied us. In the evening we had service, but there were not many people about the station to attend, and the weather is very very sultry.

"*January* 28.—Mr. Jones accompanied us to Mr. Scobie's, about forty miles, and we accomplished the journey, stopping at an inn half-way to rest and feed both horses and selves before twelve o'clock; and well it was we did, for the heat increased tenfold towards afternoon, the thermometer standing at 103° in the shade! We could do nothing but sigh and groan and move from one position to another, vainly hoping the move might prove refreshing, drink hot weak tea out of Bush cups (which are as large as slop-basins), and wonder when the wind would change. Unfortunately, we were in a wooden house, full of chinks, which let in all the sun and hot wind. You will, perhaps, wonder why we should drink *hot* tea, but I assure you it is the best thing possible. It is quite impossible to meet with anything really cold, and the next best thing is something really hot. It produces abundant perspiration, and then even the hot wind passing over you causes evaporation and a certain degree of cold or rather coolness, which is enchanting. The only other beverage which you can make use of in such weather is exceedingly weak brandy and water, but of course it does not do for us to be always partaking of it. Our kind escort, Mr. Jones, intended returning all the forty miles, but he was persuaded to wait till evening, when we hoped it might be cooler, and as there was a full moon, he would have plenty of light. With evening came some thunder-clouds to our great delight, but, alas! we had but a few claps of thunder and a few drops of rain, and the

atmosphere continues as oppressive as ever. Mr. Jones set off on his return home leading a horse and taking Mr. Scobie's groom for a few miles to see how the horse would lead. A flash of lightning startled the horse which went on one side of a tree and the groom with his own horse on the other. Accordingly they parted company, and then off went Mr. Jones and the groom into the Bush to find horse and road. At last he tied his horse to a tree, took off the saddle, which he used as a pillow, and slept for some hours. On awaking he found his horse had broken away, and he was left to find his way back to Mr. Scobie's, which was six miles distant, carrying his saddle. He arrived a little before breakfast-time, greatly to our surprise, and, of course, not a little to our amusement, but really Charles and I felt very sorry that he should have spent such a night, as it were in our service, for he would never have come at all but for us. The horse is gone no one knows where. I suppose he will return some time or other. This morning (January 29) was as close as ever, and the North wind blowing just like yesterday. We were almost despairing when, about one o'clock, heavy clouds began to gather and thunder to growl in the distance ; presently down came the rain in torrents, and this treat lasted for an hour, but to our great disappointment and dismay, the air was as oppressive as ever and the flies almost past endurance. The sun, however, continued clouded and the wind went down, There is so much heat in the ground that the rain made it feel like a vapour bath. About three o'clock Mr. Scobie drove me eighteen miles to the Broken River—Charles rode. Mr. and Mrs. Smyth are from home, so that we are obliged to go to the inn, which is a wretched little place and alive with that peculiar species of animal the sight of which gives one a bilious fever! We found Dr. Murphy here with his gig and a horse for Charles, waiting to conduct us to Albury. Mr. Scobie is most kindly keeping our horses in his stables where they will have abundance of oats and every attention shown them till we return from the Murray, so that we shall, as it were, begin our journey again with them quite fresh. The rain has come on again, and I fear Mr. Scobie will have to return in it.

"*January* 30.—You may suppose we had not much rest last night after what I told you of our accommodation yesterday. Poor Mr. Scobie returned home at eleven o'clock last night all in the rain. He is very rheumatic and I am rather afraid the wet will bring on an attack. At eight we set off for Dr. Murphy's place. The rain fell in torrents during the night, making the roads, which yesterday were a foot deep in dust, one mass of mud and puddle. It has been close all day, but is cooler this evening. The change from our cart to Dr. Murphy's gig was very agreeable, and we arrived at our journey's end (about fifty miles) by five o'clock, having stopped to lunch on the road. At Dr. Murphy's we found his brother-in-law, Mr. Reid, who had kindly come with his gig to drive Charles up to Albury.

"*January* 31.—A fine cool morning. Set off in our two gigs at seven o'clock. Eighteen miles brought us through a *gap* in the hills, to Mr. Reid's sheep station, where an overseer lives, here we had a second breakfast and rested our horses for two hours. Just as we started again it began to rain, and rained incessantly the remainder of the way, sixteen miles, to Mr. Reid's home station on the Yackandandah Creek, a beautiful situation amongst the hills. The house has very thick stone walls, but strange to say, a bark roof! which of course lets in the rain. It is to be shingled sometime. Mrs. Reid is a young, shy, interesting little woman with two nice little boys. Our drive to-day was really very beautiful, reminding us a little of some Scotch pass, but the hills are not bold enough for Scotch mountains. We saw some of the Port Phillip pine to-day, for the first time. It is exceedingly like our juniper tree at home, and grows thin and skiey, like all other trees here. The road in some parts was what I should have called totally inaccessible, but the gentlemen managed to get the gigs up and down the fearful sideling pitches. When drays come down they attach the bullocks to the back of the dray, and they keep pulling it back, and so prevent it from rolling headlong down, which it must do if they were in their usual position. It seems they will always *pull back* in going down hill, which is very convenient, as the hills are sometimes so steep that they cannot *hold* back,

when placed in their usual position in advance of the dray. Fires have been raging here in all directions. Mr. Reid, when coming down this very road a few days ago to meet us, was actually driven back and obliged to wait till the following day, for the fires from the two opposite sides met across the road and almost stifled him. The ground as far as we could see on each side was blackened and desolate, the trees also quite blackened high up their trunks, and all underwood burnt away.

"*February 1st.*—The rain poured down in torrents till eleven o'clock this morning when it abated a little, and we set off for Albury, fourteen miles distant. The creek which we crossed with ease yesterday was ten feet high this morning, so that we had considerable difficulty in getting over. Mr. Reid, who is an excellent bushman, drove his gig down the very awkward steep bank just into the water, and I then scrambled down the bank and over the back of the gig, when we splashed through the water and arrived safely on the other side. Dr. Murphy, emboldened by example, did the same, and Charles scrambled in like manner into his gig. The next creek was equally awkward: it was so deep that we could not be sure whether the old crossing was good, and the opposite bank was very sideling and bad. Mr. Reid and Charles however went safely over, and Dr. Murphy and I boldly followed them, when just as we began the ascent on the opposite side, a trace broke, and had not our horse been a very staunch determined fellow, we should certainly have rolled back again into the creek. At length we surmounted all our difficulties. and reached the Murray, where we found a crazy old punt which conveyed us over to Albury, a little township containing perhaps fifteen houses, some brick, some wood. There are two inns, of which we chose the newest, being the most likely to be free from unpleasant companions. The Murray is the broadest river we have yet seen, and was much admired by me because I could really see the current. You cannot think what a treat it is to see a *flowing* river. The banks are hilly and woody, and altogether we were favourably impressed with the place. Attached to the punt is the original boat cut out of the trunk of a single tree

which was used by the first white men on the Murray. About a quarter of an hour after we arrived the Bishop of Sydney arrived in his own four-wheeled carriage, and accompanied by two servants. The same pair of horses had brought him all the way from Sydney, 400 miles in three weeks, and looked quite fresh. He travels on an average twenty miles a day, and how many miles an hour, think you? —only four! I certainly should not like to be his travelling companion. We consider six miles an hour our travelling pace—and as to the distance per day, it is just as it happens. The Bishop of Sydney is a very fine-looking old man as far as the head is concerned, but his stature is diminutive, and he is quite lame, one leg being shorter than the other; exceedingly kind in his manner, plenty of conversation, and altogether an exceedingly agreeable companion. Dr. Murphy remained with us all the time we were at Albury, and proved a valuable aide-de-camp to both bishops, introducing all comers, arranging meetings, &c., &c.

"*Saturday, February 2nd.*—It was most amusing to see how busy the Bishop of Sydney has been all day trotting in and out of the empty store, where service is to be held to-morrow, and directing the carpenter with great particularity as to the whereabouts of the temporary pulpit, &c., &c. I could not help thinking what a contrast to *my* bishop, who always leaves the arrangement of the store or whatever it may be to others, just giving a look round to see that there is nothing egregiously awkward about it. You would be much amused if you saw us here. Of course we requested the Bishop of Sydney to take the head of the table, and considered him master of the ceremonies, but everything was in so primitive a style and there were so many amusing little wants, that we all found ourselves asking for this, that, and the other. There was to have been a meeting to-day of the neighbouring settlers, but it was found impossible to gather them all in time, so it was put off till Monday. After an early dinner the Bishop of Sydney drove us out, or rather his coachman drove us, up a hill to see the windings of the Murray, which we all agreed would be very beautiful if we could see them, but the trees were too numerous. We had to cut our drive

short because the pole which had broken the day before for the *third time*, and was now tied up, gave way again. (N.B. Never travel on these roads with four wheels and a pole, however others may recommend it. The pitches are quite too steep, sudden, and numerous.) Just before sunset Charles and I sauntered down to the Ford, which is only passable in remarkably dry seasons, and while sitting on the bank enjoying the stillness and watching the sunset, a man came down with half a dozen bullocks which, after quenching their thirst, deliberately swam over the river to the other side, where the grass was more plentiful, and whence they were expected to swim back the next morning and resume their work whatever it might be. It was very droll to see their great horns and little more sticking out of the water.

"*Sunday, February 3rd.*—A beautiful morning. By eleven o'clock our little church was quite full. Upwards of one hundred were present. Charles read prayers. The Bishop of Sydney confirmed six adults and preached, and both administered the sacrament. In the afternoon the Bishop of Sydney read, and baptised several children, and Charles preached. It was a very interesting and gratifying day. All seemed greatly to appreciate the services of our church, to which they have so long been strangers. Albury has a character for being very noisy and disorderly, and indeed when we arrived on Friday there was a group of idle, half-intoxicated creatures, both black and white, standing about the inn, but Dr. Murphy, who is a magistrate, sent for two constables to parade up and down during our stay, and the consequence is the greatest tranquillity. The Bishop of Sydney soon found out my partiality for Cambridge (he is a Pembroke man), and we had some lengthy reminiscences. Finding I did not drink wine, he proposed at dinner that we should drink *to the Cam in the Murray !* After dinner he said, 'Now Mrs. Perry must drink some wine, for I have another toast to propose.' We wondered what the toast would be, and I expected the Church ; but no, it was—'Mrs. Perry's sister'!!! and then he begged to know her name, 'because,' says he, 'it is very awkward to call her Mrs. Perry's sister always.' This gives you a kind of idea of the cheerful, sociable, amusing kind of man he is. After tea he and Charles

had a long talk about Episcopalians, Presbyterians, Romanists, &c., &c. I knew they would differ very much in their views, but I was happy to find they agreed to differ. The Bishop of Sydney has an unconquerable aversion to a Presbyterian, and would, I believe, rather join hands with a Romanist. He does not seem to look with any alarm on the spread of Popery, and says that if all the priests were got rid of, the Romanists would all turn Protestants! and very likely they might; but how are the priests to be got rid of, I wonder?

"*Monday, February 4th.*—A man very desirous of confirmation, and unable to get into Albury yesterday, came this morning, and the bishop confirmed him, we and the school children forming a little congregation, after which a meeting was held to arrange about a clergyman to itinerate on both sides of the Murray. They are to raise £100, and the Bishop of Sydney gives £100 to meet it. I wish *we* could do such fine things! They are much better off at Sydney. We were to have gone to spend a day with Mr. Foote, a settler about fourteen miles distant, whose sister we saw before leaving England at Mr. Cunningham's at Harrow, but we found it would not do to leave his lordship, at least we did not think it would be respectful to do so. He and we both agreed to leave Albury this afternoon. Poor old man! my heart bled for him, in his lonely situation. He has a long, solitary journey before him, and as he pathetically remarked, he had nothing but a desolate home to look forward to on returning to Sydney (he lost his wife three months ago). He has only two children—daughters—the one married and living some hundred miles up the country, the other about to be married, and staying with her sister, so that there would be no one to meet him on his arrival at home. I had the pleasure of putting a clean pair of sleeves into his robes for him on Saturday evening, and after vainly endeavouring to make them come right, I discovered they were not a pair. 'Ah!' said he, 'it would not have been so a few months ago.' He is very indifferent about comforts on his travels, and seems quite used to roughing it. Mr. Reid returned this afternoon with his gig, and about four o'clock we bade our kind metropolitan adieu and commenced our return from Albury, Mrs. Reid's house being our resting-place to-night.

"*Tuesday, February 5th.*—At six o'clock we were *en route* and greatly we enjoyed our cool drive through the mountain pass, or the Gap, as they call it. We again stopped at the sheep-station for a second breakfast. The day continued cool throughout. I forgot to tell you that a few days before we arrived at Albury the thermometer stood at 112° in the shade! Is not that dreadful? Mr. Reid (very foolishly it appeared to us) turned the horses into the paddock while we were at our second breakfast, and it was full two hours before they would allow themselves to be caught. However, we arrived at Dr. Murphy's before six o'clock, when we dined, and after dozing and being very bad company for an hour or two, retired early to bed.

"*February 6th.*—Lovely morning. Felt quite cool, though the thermometer was at 70° at half-past six o'clock. I think our ideas of heat and cold must be greatly changed since we left England. At eleven o'clock we had a service, when Charles christened Dr. Murphy's infant and two other children on the station. After an early dinner we started for the Ovens, where we had evening service in a large room in the inn—well attended.

"*February 7th.*—Left the Ovens at seven. Drove thirty-two miles to the Broken River—pleasantly cool at first, but became gradually very hot. At Broken River determined to remain the night if Mr. and Mrs. Smythe were returned, but finding they had only just driven up to the inn two minutes before us we would not stay, knowing it must be inconvenient. A Mr. Turnbull was waiting for us with horses, and here we were to pick up our own cart again. After a service and baptisms, and dinner, we set off, hot as it was, Charles riding and Mr. Turnbull driving me, and twenty-eight miles brought us, just as twilight was rapidly failing, to Mr. Turnbull's house—a neat but most primitive little slab hut a few miles off the Sydney road in a very pretty valley. We should not have made so long a journey this hot day could we have slept at Mr. Scobie's, as we intended, but he was unavoidably from home, and his woman servant, a Roman Catholic, had been down to an inn two miles distant to meet *her priest*. The *whole* party became intoxicated, and she was brought home by her husband, totally

unfit for anything but bed. Such events are by no means uncommon, but I am thankful to say they have very seldom crossed our path. The love of drink is a perfect mania in this country. I must have told you before how shepherds and others will take their year's wages, amounting to £30 or £40, spend the whole in the course of two or three days at a public-house, and return to their master in a state of beggary, frequently accompanied by delirium tremens. The Turnbulls are a remarkable specimen of a hard-working family. *He* has been very unfortunate, and by way of economizing they have for some time kept no servants, except one shepherd at an out-station six miles distant. His two sons do *all* the outdoor work, even to killing the sheep to supply the family with food, and the wife and her sister do all the indoor work, including *washing*. I know not what they are made of. The wife has very delicate health moreover, and well she may, for she overworks herself.

"*February 8th.*—*Intensely hot*, and continued so throughout the day. (Evening).—Could do very little all day. Charles continued to write two letters, and I to copy. One is better for a little exertion and employment, though it is not easy to bring oneself to it.

"*Saturday, February 9th.*—Our own horses were brought over yesterday from Mr. Scobie's in excellent condition, and we started before six this morning and had a tolerably cool drive of forty miles to Mr. Jones' where we spent a night on our way up.

"*Sunday, February 10th.*—Very hot again. Drove into Seymour, twelve miles. Service at twelve in barracks, about fifty persons present. Afternoon service in the inn, and baptism. Here Mr. Turnbull and Mr. Jones left us, and Mr. Hamilton, a good plain honest man, met us.

"*Monday, February 11th.*—Charles rode, and Mr. Hamilton drove me to his place, sixteen miles distant, to breakfast. A hot wind again, but towards evening it got into the south, and we enjoyed our tea in the verandah. *Six sleek cats* drinking out of *one* saucer at our feet! Mr. Hamilton has a good garden, and some of the largest apples I ever saw. I gave you an account of these good people in our Ovens journey last year.

"*Tuesday, February 12th.*—Started at six for Mr. Patterson's station, sixteen miles, accompanied by Mr. Crawford Mollison; quite a cold day, but went no further because we knew Mr. and Mrs. Patterson would be disappointed – and indeed as we were dependent on Mr. Patterson for guiding us on our next stage, of course we felt we must take his time.

"*Wednesday, February 13th.*—At six we were off, Mr. Patterson driving me in our cart, Charles and Mr. Mollison on horseback, and a man to help us to find the way, which none of the party knew. We had a very pretty hilly drive, but one which required considerable skill in the driver, and at length came on Major Mitchell's "selection" which led us to the Campaspe, a river which we crossed with great ease, though the banks were very steep. While we were going over a stony plain Charles's horse fell flat down to my great horror! Charles however suffered no injury beyond cutting his lip with his teeth; I felt very uncomfortable all the rest of the way, and was glad when he got off his horse at the journey's end. The plain ended in a wood, through which we had to guide ourselves by the track of a ration cart which had passed nearly a fortnight ago. You cannot think how amusing it was, for we were constantly losing this track and then some of the party would find it again and shout out his discovery to the rest."

The insight obtained by the bishop during these bush journeys into the spiritual condition of the rural population was a strong stimulus to effort. He had already been much encouraged by the labours of the Rev. W. Hall at Ballan, during a twelvemonth's residence in that neighbourhood. A house had been built for him on the reserve; but as there was not any town or village to require his ministry, he held service every Sunday at some one or other of the settlers' houses; taking them in such an order as to allow him to complete the circuit of thirteen families during the quarter. On the occasion of a second visit, the bishop had the gratification of being received at the parsonage by a company of thirty-six ladies and gentlemen, who had driven in from their several sheep-stations. On the following Sunday he preached under the same roof to a congregation of sixty

persons. It was evident to the bishop that other parochial districts would have to be constituted and worked on the model of Ballan; that a circuit of fifteen or twenty miles' radius containing something less than thirteen stations would be a suitable sphere of labour for one clergyman, and that his quarterly visits would be a real help to the settler if as chaplain to his own household he kept up the services in the interval. He was well aware that the difficulty lay in finding a person suited to the work, uniting untiring energy and power of enduring fatigue with much Christian wisdom and spiritual experience; and that if married, which was on many accounts desirable, he and his wife should be prepared to sacrifice much of their domestic comfort.

Another plan that promised valuable results was to employ a missionary clergyman, who should itinerate through the bush and carry the ministrations of the Word and sacraments to those distant parts of the colony where they had been hitherto unknown. For this purpose the money and the man were both available; the former in response to a Whitsunday appeal throughout the diocese, the latter Mr. J. H. Gregory, a young layman from New South Wales, who was ordained for this special mission. Before Mr. Gregory entered upon his work, a successful missionary journey was accomplished by the Rev. S. L. Chase, of Emmanuel College, Cambridge, who had recently arrived from England. On the 29th of May of the year 1850 Mr. Chase left Melbourne accompanied by Mr. Palmer as lay-assistant, and directed his course along the Sydney Road to Wangaratta, turning off at various places, and stopping at Seymour. Violet Town, and Benalla, on the Broken River. All along the route Mr. Chase experienced great kindness, and whilst Mr. Palmer was busily occupied selling copies of the Scriptures and other books, he found favourable opportunities of preaching the Word. During an absence from home of seventeen days, he slept at fourteen different places. An effort like this indicated to the people that, notwithstanding their spiritual destitution, they were not altogether forgotten. At the same time it brought painfully to light the recklessness everywhere manifested concerning the things of eternity, that men were living and dying without

God, and that there was a lamentable prevalence of drunkenness and profanity. Mr. Gregory's diaries, sent from time to time to Melbourne, abound in evidence of his zeal and faithfulness, showing that he was the instrument of spiritual instruction to many of the scattered population. After various journeys we find Mr. Gregory on the 13th of September near the Campaspe River. He thence rode from station to station, and from hut to hut, holding services wherever a few persons were collected together, and losing no opportunity of speaking a word in season to those whom he met. Five days later he continued his journal in these terms :—"Rode about eight or nine miles, and visited two out-stations. One of the men at a hut told me that he had sent to Melbourne for a Bible ; at another hut a man told me that every evening he and his companion were in the habit of reading a chapter in the Bible, and conversing about it. Evening service at Mr. ——'s, about seven present ; great attention was paid whilst I read and expounded part of our Lord's conversation with the woman of Samaria. Whilst I was at Mr. ——'s, I came suddenly into a hut and found one man reading in a loud voice to his deaf companion the portion of Scripture I had read and expounded at the morning service. Rode about nine or ten miles to Mr. ——'s. Mr.—— the superintendent drove me about eight or nine miles to two out-stations. At one of them I met a young man, who told me he had been a navigator in Buckinghamshire, and had been in the habit of attending a clergyman who used to preach to the navvies. This man had a Bible, and showed me a paper on which he had written several texts of Scripture. This, he said, he did for amusement, and added that it served to keep bad thoughts out of his head. I wrote on the same paper a text, and a few words for two shepherds, who were not then present." The following is a narrative of discouragements :—"Sunday. Although I had invited men to attend service to-day, yet, I regret to say, that nearly all left the station, and went to the public-house about two miles off. I could not assemble a congregation, so I went to the hut and read and preached to five or six men. At another hut I saw a man who, although it was Sunday, was making a cabbage-tree hat, and had some conversation with

him. In the afternoon I rode to ——'s public-house, and here I held an afternoon service, six persons present ; two did not attend ; one to whom I had sent a message saying, 'I should be glad to see him,' refused to come. I therefore went into the kitchen where he was, and spoke to him before the others. He said in a careless manner that he had never been to church or chapel since his infancy. He affected to be very hardened, and I spoke to him before the others in as impressive a way as I could. Shortly before I left the public-house, I saw one man leading another, who was evidently intoxicated : I left a message of warning for him with his companion ; and spoke to the publican, reminding him of the awful responsibility he incurred by being the minister to other men's sins."

In the course of his tour Mr. Gregory was frequently brought into contact with the aborigines, and his journal contains many interesting accounts of his intercourse with them. "This evening," he writes, "the blacks had a corroboree, and I went to see it. A gentleman in the neighbourhood takes great interest in the aborigines, and had given one of them a Bible which they showed me, and which they kept with the greatest care, looking upon it as the book of the 'Great Massa.' I met a very intelligent black who spoke tolerable English ; I had seen him before on the Campaspe. I had talked to him on that occasion, and he told me that he had repeated to the other blacks what I said. He expressed himself to this effect : 'I tell the other blacks that you parson, and read letter from God.' In the evening I went to the hut, and as the shearers had done their work and had finished supper, I proposed holding a short service. They gladly accepted my offer, and I gave my horse to a black man to hold while I went into the hut. One of the men, apparently anxious that the black man should hear the Word of God, told him to give the horse to a little child, and come in himself, which he did. The men were all very respectful and attentive ; all knelt when I did, and two or three reverently repeated the Lord's Prayer."

The pleasant meeting of the two bishops at Albury, though not the cause of a more important gathering that was about to be held at Sydney, facilitated their intercourse on that occasion and at least prevented their coming together as

strangers. The genial and kindly Bishop Short of Adelaide when invited by the Metropolitan to a conference in the latter part of the year 1851, paid a friendly visit with Mrs. Short to the cottage at Jolimont, and stayed from the 17th to the 23rd of September. His lordship was most cordially welcomed by all the members of the Church in Melbourne. The address which was read on the occasion by the registrar contained an earnest reference to the conference in which he was to take part. The bishop in reply spoke in a tone of kindly feeling, and after dilating on the duties of his high and responsible office, concluded by saying that he should carry away with him a delightful recollection of his visit, and hoped that those whom he met here would remember him in their prayers, even after he had ceased to be amongst them in the flesh. During his brief stay Bishop Short attended the laying of the foundation-stone of St. Paul's Church, besides taking part in the second anniversary meeting of the Diocesan Society. At this meeting, which was exceedingly well attended, a resolution was carried hailing with welcome the presence of the Bishop of Adelaide, and cordially thanking his lordship for the interest he had evinced in the welfare of this diocese. On the 17th of October, the six bishops, viz., Sydney, Newcastle, Melbourne, Adelaide, Tasmania, and New Zealand, received an enthusiastic welcome from the clergy and laity of Sydney. In an address read by the Ven. Archdeacon Cowper reference was made to the growth of the colonial episcopate, and that subject was further discussed in these terms: "We have much satisfaction in perceiving that in England a lively interest, which has of late years been directed to the proceedings of the Colonial Church, is still increasing. We regret, however, to observe that a want of correct information often frustrates the exertions of Churchmen at home, and we hope that your lordships' deliberations may result in indicating a course by which they may, in future, be enabled to judge more correctly of our difficulties and the means of remedying them." The archdeacon evidently wished to point out the difficulties and disabilities by which the Church was hampered. He knew what it was to feel the isolation of a land so far removed from the mother country, and how great the ignorance prevailing at

home in regard to the position of the Colonial Church and its wants. Bishop Broughton in his reply referred to the prospect of this evil being in a great degree remedied, and to his happiness in beholding himself surrounded by such a band of brothers. "When we reflect," he continued, "that only yesterday, as it seems, I was standing here a solitary bishop, having charge in my own person of that vast portion of the earth's surface which is now included in so many separate dioceses, it must strike us all as a manifest token of God's continued favour to our Church that an arrangement so desirable and important, yet at the same time involving so many difficulties, should have been so quickly, and as far as it has yet gone, so successfully, carried into effect. It is in the hope of being enabled more fully to discharge their part of the common obligation, that my right reverend brethren have, at my summons, attended here. May we trust that the readiness with which the call of duty has been complied with, will be accepted in proof of their disposition to strive together with me for your furtherance and joy of faith. You will do me the justice to believe that this is the true and only object of our united endeavours. We entreat you to bear in mind the impediments which must attend the transplantation of an ancient system to a new soil, and to admit that in an atmosphere of so changed a character some time must be allowed; and care and judgment, prudence and patience, must be exercised before that system can become firmly rooted and develop itself in its full growth and native vigour."

The six bishops continued in conference for a month. The following is a brief digest of the matters that came before them—

The canons of 1603 were acknowledged to have a binding force on bishops and clergy, but revision was pronounced desirable.

Provincial and diocesan synods of bishops and clergy, and provincial and diocesan conventions of the laity were recommended.

Church membership, giving a title to all the ministrations of the Church was to be secured to the baptized, on the condition that they were conformable to the doctrine, government, rites and ceremonies contained in the Book of Common Prayer.

None but communicants were to be eligible as members of the conventions.

Discipline was to be exercised over bishops by the bishops of the province; over clergy by the diocesan synod; over laymen by private admonition, by repelling from Holy Communion according to the rubric, and in the last resort by excommunication, which would release the clergy from the obligation to use the Burial Service over them.

The status of the clergy, the authority of rubrics, besides the Church law of marriage, also came under the notice of their lordships, and were defined or enjoined so far as they thought it necessary to do so. Emphatically did they refuse to countenance any system of erroneous, defective, or indefinite, religious instruction in the Government schools.

Not the least important of the subjects brought under their deliberation was the establishment of the Australian Board of Missions, for the evangelization of the heathen of Australia and of the islands of the Western Pacific.

The most prominent feature, however, of the conference proceedings was a declaration on Holy Baptism. As bishops engaged in the charge of extensive dioceses, and debarred from frequent opportunities of conference (such was their preamble) they did not presume to guide the judgment of the Church at large; but at a time when the minds of pious and thoughtful men were in perplexity, they could not remain altogether silent nor refrain from stating what they believed to be the just interpretation of the Creed, Articles, and Liturgy, of the Church of England respecting the regeneration of Infants in Holy Baptism.

So far as the unanimity of the six bishops was concerned in this solemn declaration, and so far as it affected Bishop Perry in relation to his right reverend brethren, the proposal to consider this subject was unfortunate. The minds of five of these pious and thoughtful men were undoubtedly perplexed by the Gorham judgment; that of the sixth, who was no less pious and thoughtful, viz., the Bishop of Melbourne, was relieved. He expressed an opinion to the clergy and laity of his own diocese, that an opposite decision might have produced a schism which never could have been healed,

and so given a fatal blow to the efficiency of the Church of England. His views must have been known to the other bishops, and if they regarded sympathizers with Mr. Gorham as tainted by heresy, they reflected unfavourably on the Court which had acquitted him—a Court which included not only lay judges, but the two archbishops and the Bishop of London. On the other hand, if they did *not* regard Mr. Gorham as holding dangerous doctrine, they were turning an episcopal synod into a clerical debating society. Certain it is that Bishop Perry's mind was much exercised by their action, as may be inferred from the pains which he took to extricate himself from the position into which he had been brought.

Early in the following year, the minutes of the Sydney proceedings were submitted to the clergy of the Melbourne diocese, with a view to eliciting their opinions on the various matters discussed. As might be anticipated, they concurred for the most part in the conclusions to which their lordships had arrived, but upon the baptism question they agreed to the following note: "With reference to this important subject we strongly deprecate the putting forth of any authoritative decision upon the doctrine of our Church regarding it, beyond that contained in the Articles agreed upon by the archbishops and bishops of both provinces and the whole clergy in the convocation holden at London in the year 1562, for the avoiding of diversities of opinions, and for the establishing of consent touching true religion." In reply to this manifesto of the clergy, the bishop reminded his brethren that the minutes were simply the opinions of so many comprovincial bishops, and did not pretend to the character of authoritative decisions, any more than if they were delivered by each individual bishop in his own episcopal charge. He added, "No authoritative decision can be given upon any doctrine of our Church except by a legally constituted tribunal. Upon the doctrine of holy baptism it appears to be now decided, that the Church of England allows a certain latitude of opinion among her members, and of this latitude the minutes themselves afford an example. While therefore the true interpretation of the Articles and Book of Common Prayer in

respect to it may form a very proper subject for temperate discussion, it ought, I conceive, to be permitted to every bishop, and other clergyman, to retain and advocate, without hindrance or reproach, his own opinion, provided it be within the allowed limits."

The five who took a view of the controversy adverse to that of Bishop Perry were able to agree upon a declaration of their own, whilst the latter preferred to state his views separately.

The following propositions are those of the five :—

"We believe regeneration to be the work of God in the sacrament of baptism, by which infants baptized with water in the name of the Father, Son and Holy Ghost, die unto sin, and rise again unto righteousness, and are made members of Christ, children of God, and inheritors of the kingdom of heaven.

"We believe this regeneration to be the particular grace prayed for and expected, and thankfully acknowledged to have been received in the baptismal services.

"We believe that it is the doctrine of our Church that all infants do by baptism receive this grace of regeneration. But remembering the words of our Lord, instituting the holy sacrament of baptism (Mat. xviii. 19, 20) which enjoin that they who are baptized are to be made disciples and to be taught, we are of opinion that whensoever an infant is baptized, an assurance ought to be given at the same time on its behalf (by some one or more baptized persons) that it will be brought up in the faith of Christ.

"We do not recognize in the infant itself any unfitness which disqualifies it from receiving in baptism this grace of regeneration, for our Lord Jesus Christ does not deny His grace and mercy unto such infants, but most lovingly doth call them unto Him.

"We do not believe that unworthiness in ministers, parents, or sponsors, hinders this effect of the love of Christ.

"We believe that a wilful neglect of the means of grace does not prove that the gift of regeneration was never received, but in those who so fall away after baptism, we believe that the consequence of their having been regenerated is to aggravate their guilt.

"Finally, we would express, first, our cordial and entire agreement with the Articles and formularies of our Church, in their plain and full meaning, and in their literal and grammatical sense. Secondly, our willing disposition to accept and use them all in the manner which is appointed ; and with special reference to our present subject, to carry on the work of Christian education in the firm belief that infants do receive in baptism the grace of regeneration. Thirdly, above all, we would express our unfeigned thankfulness to Almighty God for the gift and preservation of these inestimable blessings."

In the minutes of the conference the following was added as expressing the opinions of Bishop Perry.

Holy Baptism.

"The doctrine of our Church concerning the nature and efficacy of holy baptism may, in my opinion, be stated in the eight following propositions :—

"1. Regeneration is that operation of the Spirit of God upon the heart, which produces 'a death unto sin, and a new birth unto righteousness' (*Catechism*). By regeneration we are made members of Christ, children of God, and inheritors of the kingdom of heaven (*Catechism*).

"2. Baptism is the sacrament of regeneration, which is the particular grace prayed for, expected, and thankfully acknowledged to have been received in the baptismal service.

"3. The work of regeneration is wrought in all, whether they be adults or infants, who receive baptism rightly (Art. xxvii.) but in none others (Art. xxv.).

"4. The Church in her office for the baptism of infants, and in that for the baptism of adults, uses the language of faith and hope ; and is not to be understood as declaring positively a fact, which it cannot certainly know, viz., that every baptized infant, or every baptized adult, is regenerate.

"5. The statement put into the mouth of a catechumen, that he was in baptism made a member of Christ, &c., is to be understood in the same qualified application, as the declaration, which almost immediately follows, that by God's help he will do as his godfathers and godmothers had

promised for him, and that he heartily thanks his heavenly Father, that He hath called him, &c.

"6. Repentance and faith are required of those who come to be baptized; but the Church is silent as to the fitness, or unfitness of an infant, who is incapable of repentance and faith, for receiving regeneration in baptism.

"7. The unworthiness of a minister does not take away the effect of baptism, either in the case of adults or infants (Art. xxvi).

"8. Parents are nowhere mentioned in the Articles, or in the baptismal service; but infants are baptized, because they promise repentance and faith by their sureties. These sureties, or sponsors, are to be duly qualified persons; and no one is to be admitted godfather or godmother, before the said person, so undertaking, has received the Holy Communion (Canon xxix). The Church, however, has not positively affirmed that the unworthiness of sponsors disqualifies an infant for receiving the grace of baptism.

"The truth of the following four additional propositions may also, I think, be gathered from the Scriptures, and is perfectly consistent with the general tenor of the Articles and formularies of our Church, viz.:

"9. Sponsors, who themselves repent and believe, may and ought to expect most confidently the grace of regeneration for the children, whom they bring to be baptized.

"10. While the Church may, and ought to, use the language of faith and hope respecting all infants brought to be baptized, impenitent and unbelieving sponsors are not entitled to expect any blessing from an ordinance which they only profane.

"11. Children who have been baptized are to be taught to regard God as their Father, and to love and trust in Him as having redeemed them by His Son, and sanctified them by His Spirit; to pray, that being regenerate, and made the children of God by adoption and grace, they may daily be renewed by the Holy Ghost (*Collect for Christmas Day*), to consider the guilt of any sins, which they may commit against God, as aggravated by their having been baptized, and brought up in the faith of the Gospel.

"12. Our own personal repentance and faith are the only sure evidence of our being spiritually the children of God.

"Having thus stated my own views of the doctrine of our Church concerning holy baptism, I would unite with my right reverend brethren in expressing,

"1. My cordial and entire agreement with all the Articles and formularies of our Church in their plain and full meaning, and in their literal and grammatical sense;

"2. My willing disposition to accept and use them in the manner which is appointed, and (with especial reference to our present subject) to carry on the work of Christian education in the firm belief that infants do receive in baptism the grace of regeneration;

"3. Above all, my unfeigned thankfulness to Almighty God, for the gift and preservation of these inestimable blessings.

"C. MELBOURNE."

Within a few months of the meeting of this conference, the bishop issued the Rev. Edward Hoare's tract on *Baptism as Taught in the Bible and Prayer Book*, with an introductory preface by himself, together with his Sydney declaration added as an appendix. In this preface he vindicates himself from the charge of inconsistency based on some of his statements.

It will help our readers to understand the occasion for this discussion at the Sydney conference if mention is made of some of the leading facts of the Gorham case, as well as of the arguments on which the judgment of the Court of Appeal was based.

In the month of June, 1847, the Lord Chancellor offered the Rev. George Cornelius Gorham the living of Bramford Speke, in the diocese of Exeter. Upon this occasion, when he applied for the counter-signature of the Bishop of Exeter (Philpotts) to a testimonial previously signed by three beneficed clergymen of high character, as to the soundness of his doctrine and the purity of his morals, the bishop refused to countersign it, upon the ground that Mr. Gorham had in correspondence with himself maintained what was contrary to the doctrine of the Church of England. Mr. Gorham, having

been duly presented by the Lord Chancellor, applied subsequently for institution, and then the bishop subjected him to an examination which lasted five days, during which he was engaged not less than thirty-eight hours. Three months later Mr. Gorham had to submit to fourteen more hours of examination. The bishop refused to grant the institution to the living, and as Mr. Gorham commenced a suit in the Court of Arches, the bishop was required to state the grounds of his refusal, which were to the effect that he held unsound doctrines on the great and fundamental point respecting the efficacy of the sacrament of baptism, inasmuch as he held that spiritual regeneration is not conferred in that holy sacrament—in particular that infants are not made therein members of Christ and the children of God, contrary to the plain teaching of the Church of England. The doctrine maintained by Mr. Gorham was that "the Church did not intend her language to be construed absolutely and unconditionally, but to be regarded as only conditional, hypothetical, charitable, and hopeful." Regeneration in baptism is, according to his interpretation of the Book of Common Prayer, affirmed absolutely in words but conditionally in meaning. The judge in the Court of Arches pronounced sentence in favour of the bishop, and against this judgment Mr. Gorham appealed to the Judicial Committee of the Privy Council.

The question between Mr. Gorham and the bishop, which was similar to that which was discussed at the Sydney conference, was briefly this. Assuming that regeneration is given in baptism, is it conditional or unconditional? That the gift of regeneration was conditional was the verdict of the Judicial Committee, for which they contended in these terms: "This view of the baptismal service is, in our opinion, confirmed by the Catechism, in which, although the respondent is made to state that in his baptism he was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven, it is still declared that repentance and faith are required of persons to be baptized; and when the question is asked 'Why then are infants baptized when by reason of their tender age they cannot perform them?' the answer is—not that infants are baptized because by their innocence they cannot be un-

worthy recipients, or cannot present an *obex* or hindrance to the grace of regeneration, and are therefore fit subjects for divine grace; but 'because they promise them both by their sureties, which promise, when they come to age, themselves are bound to perform.' The answer has direct reference to the condition on which the benefit is to depend, and the whole Catechism requires a charitable construction, such as must be given to the expression 'God the Holy Ghost who sanctifieth me and all the elect people of God.'" The Court referred in confirmation of their judgment to the fact that so many eminent prelates and divines had concurred with Mr. Gorham. Thus they said: "In the examination of this case, we have not relied upon the doctrinal opinions of any of the eminent writers by whose piety, learning, and ability, the Church of England has been distinguished, but it appears that opinions, which we cannot in any important particular distinguish from those entertained by Mr. Gorham, have been propounded and maintained, without censure or reproach, by many eminent and illustrious prelates and divines who have adorned the Church from the time when the Articles were first established. We do not affirm that the doctrines and opinions of Jewell, Hooker, Usher, Jeremy Taylor, Whitgift, Pearson, Carlton, Prideaux, and many others, can be received as evidence of the doctrine of the Church of England; but their conduct, unblamed and unquestioned as it was, proves at least the liberty which has been allowed in maintaining such doctrine." With one exception the members of the Judicial Committee arrived at the opinion "that the doctrine held by Mr. Gorham is not contrary or repugnant to the declared doctrine of the Church of England as by law established; and that Mr. Gorham ought not by reason of the doctrine held by him to have been refused admission to the vicarage of Bramford Speke."

At this period the name of the Rev. A. C. Thomson disappeared from the clergy list of the diocese. Towards the close of 1850 failure of health caused him to resign the incumbency of St. James's, Melbourne, for lighter and less responsible duties in Tasmania; a circumstance which was the occasion of a farewell meeting and presentation of a purse of sovereigns. The bishop, whose testimonials were always truthful estimates

of character, thus expressed himself in parting from the first Victorian clergyman: "I have much pleasure in stating that I believe you to be a faithful, earnest, and affectionate, minister of the Gospel; desirous according to the grace given unto you, to fulfil the duties of your office for the glory of God, and for the welfare of the people committed to your charge. The charge of St. James' Church and parish was, I think, too heavy a burden for you in your recent weak state of health, and I am on that account glad at your having received an appointment to the charge of a smaller parish in Van Diemen's Land. But I have no complaint to allege against you, and very heartily wish you 'God speed' in your new post."

Amongst the events that affected the progress of the Church, and increased the difficulties with which the Bishop had to contend, was the day of devastation popularly known as Black Thursday. Landowners, stockowners, and agriculturists, were heavy losers by this widespread destruction, and the whole community was indirectly made to suffer. Here Mrs. Perry's graphic pen may be allowed to tell her personal experience of the catastrophe.

"*Melbourne, February 6th*, 1851.—Oh, my dear Amelia, what shall we do? Do not be alarmed—it is only that the thermometer was at 106° at ten this morning in our coolest spot. It is nearly two, but I cannot summon up courage to go and look again, because I have to meet this sirocco in getting to it; and it really glues up my skin and takes away my breath. Moreover, we can scarcely see to do anything (and it is always better to do something, since it occupies the mind and prevents one feeling so very hot), because here is one constant cloud of dust passing through the air, as it might be drifting snow, or rather driving snow; but oh, how different in appearance and feeling! Were it snow, we might complain of the cold; but then, how we should enjoy the great roaring fire! For I would defy any one to find an alleviation of this heat, except by ringing the changes on wet and dry; which we are ever doing by the help of a large cup of tea apiece for luncheon. For a time, this has a most exhilarating effect—opening all the pores, and reviving the drooping spirits; and it just enables me to begin a letter, and so to

feel that the day is not entirely lost: but how long the effect will last, and how far this letter will go, remains to be proved. I should tell you, that in addition to the darkness produced by the dust, we are obliged to have the Venetian shutters closed, and the blinds down, in order to keep as much heat and dust out as possible; but we are in a wretchedly dirty condition, notwithstanding all our care: the furniture is quite white with dust—we breathe dust, we eat dust, we gather dust with every thing we touch. However, it is in vain attempting to depict the disagreeables of this day; I only wish you could see and feel it for yourself. I wonder how it will change. Rain would be an inexpressible blessing: cattle are dying by hundreds in the Bush for want of water and food; and very anxious fears are entertained for the country at large, if we have not a good fall of rain before long. I have just ventured again to look at our thermometer. It has only risen one degree—to 107°; but it really feels hotter and hotter, and the wind is blowing quite a hurricane: it sounds like the roaring of the ocean; and bits of sticks, leaves, &c., &c., come pattering on the verandah just like rain. Hay is enormously dear on account of the drought, and is likely to become more so. Finding that my seven geraniums were completely dying, and scorching up, I have just adopted the decided measure of taking them out of the ground, and putting them in pots in the verandah, where I can water them daily. I made the attempt with one just about a fortnight ago, and it is not like the same plant. It has sent out new shoots, and looks so green and beautiful as to be quite a treat to the eye in this dreary wilderness of dried leaves, and dried every thing. This weather takes a great deal out of one; and I should not wonder if we have to return home in a few years to be braced up. The last hot wind we had, two or three days ago, gave one cold; so now I have, in addition to the heat, the pleasant accompaniments of a tingling nose and watering eyes. In fact, my face feels like a sop,—do you understand? and I do not suppose it will feel right again till we have some good sea-breezes, which will go through and through us, and make us shrink into ourselves: for I assure you, we feel very like exotics when we come out of these fierce furnace-blasts, and

can scarcely bear the bracing breezes to blow without exclaiming, "Oh, how cold!" How large I am writing! it is because I cannot see, I think.

"*February 7th, Friday.*—I could go on no longer; the pen melted out of my hand; but now we have got plenty of light, and plenty of air, and the thermometer down at 56°. I will try and finish my letter to-day. The thermometer continued at 107° till quite evening yesterday; about eight o'clock the wind changed, and by nine it was down to 70°. Then we began to open our eyes, and breathe, and revive. I think I never spent so unpleasant a day. We managed to eat a little curry for dinner (it is almost the only dish we can make up our minds to eat in very hot weather), and drank mud; for the dust kept blowing in, and floating on the top of the water as the glasses stood on the table. Mr. —— came in this morning, and said it was the worst day he had experienced in all the seven years he has been here.

"*February 10th.*—The accounts we have of bushfires on Thursday last are perfectly appalling. A woman and five children were burnt to death in a hut on the Plenty. Scores of small farmers are burnt out of every thing, and some settlers too; and in some parts of the country the people are completely panic-struck. They thought, and well they might, that the world was coming to an end. We are going up to the Plenty for two days, and next week we propose going into Gipps Land; but it is possible that those terrible fires in the ranges will stop us. I cannot imagine how any horses or cows are to be kept alive, for almost all the hay in the country is burnt up.

"*Burra Burnip Inn, Gipps Land, March 19th.*—This house is kept by a very respectable man, with a most bonnie kind-hearted, joyous-looking Roman Catholic wife, who is as tender of us as if we were her own clergy. We were up a little past four this morning, and by a quarter past six all the horses were fed, and off we started for our journey over the fern-tree gullies. The morning was most lovely; and had we chosen for ourselves, we could not have picked out a nicer day than it has been—cool and cloudy, with bits of bright-blue sky here and there to cheer the scene: and, indeed, some-

thing cheery is needed; for, except in two of the gullies, the whole beauty of the road is swept away by the terrible fires, which occurred on what we well call Black Thursday, when all Port Phillip might be said to be in flames: but I will not dwell on this here. Sixteen miles took us to Shady Creek, where we waited merely to water the horses. I meanwhile walked up the steep hill to save my little mare, Grace; and, sitting down half-way, enjoyed a most picturesque and striking scene: the tall, straight, white stems of the gum-trees with the bark hanging here and there, like bundles of rags, from the branches (which you have to break your neck to see, so tall do these trees grow before they send out any branches), and tagrag foliage; the deep gully below me; the horses, bay and grey, coming thundering over the crazy wooden bridge (one of the only two bridges on the road not burnt or broken down), led by the trooper and policeman in their military habiliments; and last, though not least, Charles leading Grace. Perfect stillness reigned throughout. The scene was one of Australia's few imposing ones. Seventeen miles more brought us through all the tedious, and now boggy, gullies; we had very often to get off, and lead each horse, separately, through some impassable-looking place, while we followed on foot as best we could. The scenes altogether were very amusing and exciting. I wish you could have seen Charles, whip in hand, giving each horse, as it passed him, a good switch, in order that it might make a desperate effort, and not be bogged.

"*Melbourne, March 21st.*—We found Dora, maids, and men, all well on our return, and the garden in good order. The fact is, it was like a neat piece of very dry earth, with a few dead stalks neatly placed at intervals—such has been the dryness of the season, that nothing is alive above ground—though, no doubt, every thing will spring up from the roots again when wet weather comes; but at present I cannot at all describe to you the sad desolation which surrounds us, both within and without the garden. It was very different in Gipps Land—they are never long without rain there; and many of the gardens were quite fresh and pretty. Mrs. —— had scarlet verbenas, and balsams, and sweet-peas, all looking so

sweet and pretty: also dahlias, and mignonette. Did I tell you what a beautiful annular eclipse of the sun we had early in February? It was perfect, and really most interesting. I always used to think eclipses at home very sad and unsatisfactory things. We did not know anything of the kind was going to happen. Charles was busy with his sermon, and I was sitting writing in the dining-room, when I thought a very peculiar light began to pervade every thing. I stepped out into the verandah, saw that there was not a cloud to be seen, and felt a sweet coolness. Thought I, this must be an eclipse; it is just like what I remember when I was a child at ——, and was told there was an eclipse of the sun. So I ventured, although it was Saturday, to disturb Charles; and out we all turned, with green and blue spectacles and smoked glasses. It was the Thursday after, that the dreadful hot wind and fires came. The fires were not nearly so bad in Gipps Land as on this side, but about twelve or one o'clock in the day there came on the most fearful darkness: indeed, it might be called blackness, for no one could see his hand before him. A gentleman rode into his stable-yard as the darkness was coming on, and before he could unsaddle his horse he could see neither horse nor saddle, but was obliged to do all by the touch. This seemed so inconceivable to us, that we made a point of asking all whom we met how it was, and every one separately gave the same account. They actually went to bed, or lay down (for many did not dare to go to bed), in a state of the greatest suspense and doubt as to whether they should see daylight next morning. They described the relief as great when they awoke and saw daybreak. The phenomenon can only be accounted for by the smoke rising from the tremendous conflagrations in the ranges. Mr. —— told us he computed that, out of 14,000 square miles, 10,000 were burning that day. What puzzles me is, that they did not smell smoke; neither was their breathing affected, as it would be, one would think, by smoke thick enough to produce darkness. It must have been at an amazing height. They smelled sulphur, and had some showers of burnt leaves; also in some parts of the district they had a thunder-storm; and the lightning was seen, in two instances, to set fire to the grass.

CHAPTER VI

GOLD DISCOVERIES

July, 1851—Separation from New South Wales—Colony named after the Queen—First Conference of Bishop, Clergy, and Laity—Diocesan Finance—The Diocese immediately before the Gold Discoveries—Geological Features of Bathurst—New South Wales—Sudden Increase of Population—Aspect of Melbourne—Bishop Perry's Experience—Visit to Forest Creek—God's Providential Dealings—Macartney transferred to Melbourne—Thomas Hart Davies—Evils connected with Gold Discovery—Urgent Need of Clergy—"Faithful and Able" Men Wanted—Government Aid to Religion—Opposition—Bishop not quite Favourable—Primary Visitation—Summary of Pastoral Duty—Office of Chancellor—Griffith—Stephen—Hearn.

THE month of July in the year 1851 was regarded by Bishop Perry as a distinct epoch, in the history not only of the colony, but of the Church of England in the colony. The population at this time was a little under 80,000, that of Melbourne about 25,000, and Geelong 8,500. Up to this time Port Phillip had been ruled by a superintendent, who held office under the Governor of New South Wales, of which the settlement was a province. The Sydney legislature consisted of twelve nominees and twenty-four popular representatives, to which latter body the district of Port Phillip contributed six members. In the Parliament that sat at Sydney, the voice of the six representatives had little power to make itself heard, and the wants of the distant settlement were but slightly considered. The distance moreover between the two capitals, little less than 600 miles, when the road by land was difficult to the traveller, and the communication by sea uncertain and irregular, rendered the duties of a representative inconvenient and harassing. Moreover, the

colonists were men of business, who had their own interests to mind and their families to maintain, so that they were unlikely to make the sacrifices which legislative duties involved. At one time, three of the Port Phillip representatives were selected from the residents of Sydney, and even they were required by their constituents, as the condition of retaining their seats, to advocate separation of the colony. In the year 1850 the dissatisfaction that had arisen among the colonists of Port Phillip in regard to sending members to a Sydney Parliament found vent in a mock election, when certain prominent English statesmen, the Duke of Wellington, Lords Palmerston and Brougham, Sir Robert Peel, and Lord John Russell were proposed as candidates—and although five *bonâ fide* colonists were returned, obtained a considerable number of votes. Of the six representatives of Port Phillip one sat for Melbourne and five for the country districts. For Melbourne Mr. Fitzgerald Foster was nominated by a proposer and seconder who were in favour of the connexion with Sydney. The separatists, on the other hand, put forward an impossible candidate in the person of Earl Grey. A poll was taken, which gave 205 votes to Earl Grey and 102 to Mr. Foster, and the writ was returned to Sydney with the name of the British statesman who had been elected by a considerable majority of votes. A petition was at the same time sent to Downing Street, praying for separation from New South Wales. The petition was granted, a Constitution Act was passed by the Imperial Parliament, and on the 1st July, 1851, the much desired separation was brought into effect. Mr. La Trobe was now promoted to the office of Lieutenant-Governor, and the Port Phillip settlement was dignified as the Colony of Victoria. The first levée of the new governor, the swearing in of the official staff, and a general procession of the citizens of Melbourne in honour of separation and independence, were novelties that brought together a considerable number of the colonists. It was the occasion of great public rejoicing, and for many years the 1st July was kept as a public holiday, much as the Americans keep the fourth day of the same month in remembrance of their Declaration of Independence.

To this important event the bishop in the *Messenger* thus referred :—

"The separation of Port Phillip from New South Wales, and its elevation to the rank of an independent colony, which has been consummated by this Act, while it gladdens our hearts with the prospect of increasing wealth and prosperity, ought also to remind us of our increased responsibilities, and of our obligation to render unto Him, who is the Ruler of all kingdoms of the earth, a grateful, though wholly inadequate, return for His good providence over us hitherto, and for all the blessings and privileges which we have received from Him. Let it never be forgotten that according to the saying of the wise man, 'Righteousness exalteth a nation, but sin is a reproach to any people.' Hence we regard it as a mark of the peculiar favour of the Lord our God towards us, that He has disposed our beloved Sovereign to place over us, in the infancy of our colonial existence, one whose 'reverence for divine things and spotless morals,' to adopt the language of the address presented to his excellency by the bishop and clergy, cannot fail, with the divine blessing, to preserve and elevate still higher the high tone of religious and moral principle which distinguishes Victoria from other communities where a mixed population has suddenly grown into wealth and commercial activity."

Almost simultaneously with the change in the political constitution of the colony, though without the least connection with it, was the assembling for the first time of the clergy and representative laymen of the various parishes of the diocese, for conference with the bishop on matters of vital importance to the Church, the separation from New South Wales being proclaimed on 1st July, the conference having met on the Tuesday, the 24th June, just a week previously. The business, to which the conference was to apply itself, had been arranged by a preliminary committee, and included the following objects :—(1) The propriety of providing for the permanent endowment of the Church of this diocese, and the best means of carrying out this object. (2) The system and administration of Church patronage generally throughout the diocese. (3) The constitution of the Church of

England in Port Phillip with regard to the mode of appointment of bishops: and the expediency of organising diocesan and provincial synods; (4) An inquiry into the law which regulates the temporal affairs of the Church in the colony. On the day appointed, the members of the conference, including thirteen clergymen, attended divine service at St. James's Cathedral, and partook of the Lord's Supper. The bishop preached on the occasion. The session lasted ten days, the matters proposed were duly discussed, and the objects for which they had met satisfactorily accomplished. The resolutions regarding synods will be considered in a later chapter of this history, and it will be sufficient in this place to note that Church-finance was fully discussed. Throughout the whole course of their deliberations, the members manifested the deepest interest in, and gave the most earnest attention to, the subjects brought before them; so that the first experiment in synodical action might be regarded as eminently successful, and such as to call forth deep thankfulness. A reverence for that which was old, without jealousy for that which was new, seemed to characterise their whole proceedings.

The bishop had reported to the conference that out of £14,000 expended in meeting the wants of the diocese, £10,000 had been received from societies and from Christian friends in England. As there was but slender prospect of receiving grants and subscriptions to any great amount in the future, it was of the utmost importance that the Church, acting through her clergy and lay representatives, should apply all her energies to meet the difficulty. It is important to notice the date at which these matters were discussed, so short a time before the discovery of gold, and also the fact that a Stipend Fund and Endowment Fund were at the same time organised. On Wednesday, 9th July, the conference completed its labours. In September, 1851, the gold discoveries burst upon the population; but before describing the circumstances attending this event, it is well to take a review of the progress made by the diocese up to that date. In a letter written to the Secretary of the S.P.G. the bishop gives this review:

"In Melbourne, at the discovery of the gold-fields in 1851, there were the churches of St. James and St. Peter, capable of holding about 450 and 700 respectively—the former being still unfinished. St. Paul's church also was in progress, but not ready for Divine service. St. Peter's parsonage was erected and occupied. A large portion of a building for boys', girls', and infants' schools, with class-rooms attached, had been erected in connection with St. James's church; and two other substantial school-buildings, one for boys and girls, and the other girls and infants, to each of which the Society for Promoting Christian Knowledge contributed £300, had also been completed. A grammar-school had likewise been built, chiefly with money granted by the same society.

"In Collingwood, a school building for boys and girls has been erected, which was used on Sundays for public worship.

"At Richmond, a church, for which we were mainly indebted to the kind exertions of Sir T. B. Blomefield, and the liberality of an excellent lady (Mrs. Beecher), was so far completed as to be opened for service—a school being held in it during the week.

"At St. Kilda, two miles from Melbourne, on the bay, there was a substantial school-room, in which service was performed.

"At Brighton, seven miles from Melbourne, also on the bay, there was a small ill-built brick church.

"At Williamstown, nine miles from Melbourne, off which all the shipping then lay, a building, not belonging to the church, was used for a school and for public worship.

"At Heidelberg, seven miles from Melbourne, a small neat church had been built, and opened for service, but was yet in an unfinished state.

"At Pentridge, five miles from Melbourne, a small portion of a Church had been erected, which was also used as a school-room.

"At Kilmore, a township about forty-five miles from Melbourne, in an agricultural district, there was a school-room with a dwelling-house attached to it, the former of which was used on Sundays for Divine service, and the latter was occupied as a parsonage.

"At Ballan, a town in the bush, a parsonage-house had been erected.

"At Geelong, on the other side of the bay, a projected enlargement of the existing church had been commenced, and the walls of a second church, intended to hold nearly 1,000 persons were completed, but it was not roofed in. An addition had also been made to the original school-room, and two other school buildings in the suburbs of the town had been erected. There was, likewise, a good-sized substantial parsonage in connection with the second church.

"At Belfast, the little weather-board church had been enlarged and a stone parsonage erected.

"At Portland, the school-room had been fitted up for public worship, but nothing more had been done.

"At the port in Gippsland, a cottage had been purchased for the residence of the clergyman.

"The above-mentioned were, I think, all the church buildings of any importance in the colony at that time."

The number of clergymen labouring in these several places was only twenty-four. Three accompanied his lordship from England, one in the course of the year 1848 joined him in Melbourne, and he ordained four, so that at the end of that first year of the new diocese the number was increased to eleven. At the end of 1849 the number was sixteen. Four were added in the following year, and four more in the year 1850, making up the number to the twenty-four already mentioned. At that time the population of the colony was estimated at 77,345, being a little more than double what it had been three and a half years before, when the bishop arrived. The population of Melbourne had also nearly doubled itself, being 23,143, while that of Geelong had increased to 8,291, more than threefold its former number. By the end of 1852, eighteen months after the separation of the colony from New South Wales, not fewer than 74,000 were added to the population. These figures may enable the reader to understand the enormous difficulties with which the bishop had to contend in consequence of the events which are now to be described.

The discovery of gold in New South Wales was made by Mr. Hargreaves, of that colony, after his return from a visit to

California. He was struck by the resemblance of a part of the country near Bathurst to some localities of the Californian gold-fields. In fact, from mere recollection of that neighbourhood, with whose features he had been early familiar, he conjectured even before he had left California, that gold might be discovered in that locality, and addressed some friends in Sydney upon the subject, urging them to make an attempt to ascertain the truth of his hypothesis. Soon after his return to Sydney he started for Bathurst on his explorations. He took with him merely a tin dish and some apparatus for scraping together a little earth or gravel. Filling his dish with earth, and washing after a primitive fashion, the first experiment gave gold, and further trials confirmed his expectations. This occurrence took place on the 12th February, 1851. In the following July a remarkable discovery of gold was made on the sheep station of Dr. Kerr, of Wallawa, about fifty miles from Bathurst, by an aboriginal shepherd, while tending his flock. Nearly a hundredweight of pure metal was found lying together in one place. The gold was diffused in several tangled fragments through a small mass of quartz weighing scarcely double that of the precious deposit, and the whole lay near the surface of the soil partly exposed above the ground. Amongst the first indications of gold in Victoria were the discoveries at Anderson's Creek, seventeen miles to the westward of Melbourne. Several hundred persons were here at work during August and September, and small quantities of Victorian gold were offered for sale in Melbourne from this locality. Still richer discoveries were made at Hiscox Flat, near Buninyong, from which the deposits were traced to Sebastopol and Ballarat. In October a large concourse of people was assembled at these places. During the same months the gold-fields around Mount Alexander became known. The discovery of the Bendigo diggings followed. Then, after several of less importance, came that of the River Ovens, near Wangaratta, on the main road to Sydney. The amount of gold yielded by these different places in Victoria from September, 1851, to the end of the following year, was estimated at 4,600,000 ounces, an enormous production and altogether unexampled even in California, when the rude appliances are considered, and the

short novitiate of the colony in the art of gold-digging. In a single week in December, 1851, upwards of a ton weight arrived in Melbourne by the Mount Alexander escort, and at that time the population of the colony had scarcely reached 100,000. The reports of such an amount of wealth distributed in so small a community occasioned a rapid influx of population. In January, 1852, 7,500 persons arrived at Melbourne, and from that time until the following September the number averaged between 5,000 and 6,000 monthly. In September a great augmentation took place by the addition of a stream from Great Britain, which then began to set in. The number for that month was nearly 16,000, and for October above 19,000. Thus, as has been already mentioned, 70,000 were added to the population of the colony in a single year. It may here be noted that digging operations, like those of war, are less easily carried on in winter. For six months after the discoveries of gold at Mount Alexander, the busy diggers travelled with comparative ease in their miscellaneous vehicles, upon the dusty highway between the capital and the mining centres. But as winter came on, with flooded rivers and roads almost impassable, serious fears began to be entertained regarding the supply of necessaries for the multitudes at the gold-fields, who were now estimated to comprise nearly half the population of the colony. An avalanche of mud seemed to have rolled over the country, and more than a thousand vehicles, whose drivers had hitherto consoled themselves under the difficulties of the creeks and crossings, by the facility with which they stepped over the hard surface of the plains, were forthwith involved in a constant struggle that tested alike the harness of the horses and the skill and temper of the drivers.

The town had its miseries as well as the highway. Successive multitudes of arriving colonists pressed one upon another. Working upon the roads and streets for ten shillings a day was a common vocation with new arrivals ; and here accordingly might be seen amongst the crowd the tradesman, the the clerk, the merchant, all full of faith in the future—the shrewd lawyer wielding his pickaxe, the young doctor also might be seen, all hoping for happier days and a return to

their more dignified vocations. Some of this motley throng were proud that they could bow to circumstances and yet retain independence, while to others the chief point of comfort was the disguise of a cabbage-tree hat or a moleskin coat to hide them from the gaze of enquiring friends. Individual miseries were experienced often enough by those who were striving to push their way in a strange country, labouring under ill-health, pecuniary distress, domestic cares, and general disappointment. Old and young of either sex, and helpless females of every age, were jostled aside by the impetuous tide of colonial life to be lost in nooks and corners of the crowded capital, out of which many of them never emerged.

Melbourne, from a small town, expanded suddenly into a big city. Its streets swarmed with strange figures. Public-houses were filled with rough crowds of men who rioted in folly and extravagance. Robbery, violence, and murder, prevailed by day and night, and Van Diemen's Land poured forth into this inviting territory a steady stream of rascality. True to its calling, this penal importation took to bush-ranging within the very boundaries of the capital. The police for the time were inexperienced, and from continued desertion insufficient, besides being without discipline.

This description, largely borrowed from Mr. Westgarth's history, may help to give some idea of the appalling difficulties which the bishop and his small contingent of clergy had to face ; but we may now refer to the experiences of his lordship himself, who was from the first cognizant of the events which so startled the world.

" The first effect of these discoveries " said the bishop in an address delivered a few years later, " was to cause the greatest excitement throughout the colony. The bulk of the male population were eager to obtain a share of the treasure. Every kind of ordinary business was abandoned. Offices under Government, and situations in private families, were given up ; and houses and goods were sold for a mere trifle, in order to purchase the necessary equipment. For a short time the towns were so entirely deserted by the male population, that I remember on one occasion to have walked through Melbourne, and to have scarcely seen a man who was not

engaged either in loading a dray or making preparation for the conveyance of himself or others to the scene of universal attraction ; and it is a curious circumstance, that on the last night of the year there were only two policemen remaining in the city.

"While this state of confusion lasted, the quiet portion of the people were subjected to much inconvenience and discomfort. The time of the discovery however, both in respect to the colony and to the Church, seemed particularly to indicate a gracious providence. For, first, it occurred within three months after the colony had been separated from New South Wales, and constituted a distinct province. Mr. La Trobe was therefore able, as Lieutenant-Governor, to act with the promptitude and decision which the exigency of the case required ; whereas, if it had taken place a little earlier, while he held only the subordinate office of Superintendent, he would have been obliged to refer continually for instructions to the Governor of New South Wales ; who being resident at a distance, and not an eye-witness of what was going on, could not, for some time at least, have understood the real state of affairs, nor have felt justified in authorising the strong measures which were needful for the emergency. The social evils incident to the discovery would thus have been very greatly aggravated. Again ; the discovery was not made until the Church had become in a certain sense established in the land ; *i.e.* until there was a bishop, with a body of parochial clergy, located in the colony, and until a representative body of the laity had distinctly recognised the duty of maintaining the ministry of the Gospel among the people. Thus God was graciously pleased to make, as it were, a preparation for the occasion, and to construct beforehand a machinery, whereby all available means might be used for supplying the rapidly increasing spiritual wants of the population. The fact of the gold-fields having remained for so many years undiscovered is the more remarkable, because gold had actually been found two or three years before. In 1848, or 1849, a large piece was brought into Melbourne, and was examined by very many persons. Not only was this piece known to have been found in this colony, but the very district

in which it had been found was ascertained ; and a large number of persons actually went to search there, but without success. Nor is this all. Among the specimens sent to the Exhibition at Paris was one with some moss attached to it, which showed that it had actually been lying upon the surface of the ground. We see then that there was a time appointed by God for revealing this mineral treasure. These circumstances encouraged me, even when the social condition of the country was most alarming, to look forward to the ultimate consequences with hope rather than with fear. The aspect in which I then regarded the laying open of these vast stores of wealth, and in which I still regard it, was simply as designed by God to be the means of peopling in the most rapid manner both Victoria itself and the adjoining colonies. And this, whether it shall turn out hereafter for good or evil, has really been the great effect produced by it. In comparison with this I consider all other results to be merely transitory, and of subordinate importance.

"It will be obvious that, from the sudden increase of the population, there must have been the most urgent need for a corresponding increase in the number of clergymen, and of places of worship. Within the years 1851 and 1852 the population had almost doubled itself; and in order that the existing proportion of clergymen and churches might be preserved, their number ought to have been doubled likewise. At the same time, however, the high price of food and rate of wages greatly increased the difficulty of maintaining the clergy, whose limited incomes became in many cases wholly inadequate to their wants, so that several of them were exposed to very great privations. If therefore it had been possible to obtain an additional number, I should not, in the year 1852, have known how to provide for their support. But it pleased God, in His wise providence, completely to disappoint the expectation of largely increasing our ministerial staff, which I had cherised in July, 1851. For in the course of the next eighteen months he removed by death, sickness, and other causes, no fewer than nine of my fellow-labourers, *i.e.* more than one-third of our entire body. Hence, although the new clergymen, who arrived in the colony, or were

ordained by me, during the same period, amounted to eleven, yet the actual addition to our number at the end of the year 1852 was only two.

"Again; from the scarcity of labour, and the great cost of materials, every church-building which was in the course of erection, with the exception of St. Paul's, Melbourne, was immediately stopped; and no new one could be begun.

"Thus during that eventful year, 1852, the Church made scarcely any progress. It was wholly unable to make any provision for the spiritual need of the additional 70,000, or, if we consider only those who professed to belong to its communion, 35,000 persons. At the end of that year therefore the prospect was, altogether, exceedingly gloomy."

It may be expected that the bishop was not long before making a personal inspection of the localities which had attracted population from the ends of the earth. Mrs. Perry was his companion in this journey, and described in her own lively style the strange adventures through which they passed. She had at a still earlier stage of the gold discoveries made them the subject of her home correspondence, as will be seen from the following extracts:

"*Melbourne, October 4th*, 1851.—Gold! gold! gold! My dear Amelia, we are gone mad with gold; and what is to be the end of it no one knows. I posted a letter for you, on the 22nd of last month, but the *Troubadour*, by which it is going, is not yet off; 'because all the men are gone to the diggings.' There is scarcely a chance of any ship being able to get off, for an indefinite period, on account of this really fearful excitement, and therefore, seeing that a small Swedish vessel is making up a mail for England *viâ* Calcutta, to close this evening, I think it better to write a few lines, lest no other opportunity should offer, and you might be so long in hearing of us as to become anxious. The captain of the *Troubadour*, in despair, applied to the Governor to know if he might have some sailors out of the gaol, to make up his crew: his request was granted, but he could only persuade six to go, the remainder preferring to 'do' their time, and then go to the diggings; and these six had no sooner got on board than they managed to run away—of course to the golden fields. The

state of excitement we are in is altogether indescribable. There is a kind of undefinable, uncomfortable feeling, as if something extraordinary, one does not know what, was going to happen. Two thousand persons, from Melbourne alone, took out digging licenses (for which they pay one shilling per day) last week; the town is almost emptied of men, and the streets are full of 'cradles' and drays, packed for the journey. The most serious inconvenience is ensuing to those who quietly remain at home. Wood is not to be had under one pound a load, and water is five shillings; everything is rising in proportion. The butchers' wives are obliged to go about for orders, and the butchers to kill their own meat. In post-office, custom-house, bank, &c., clerks are throwing up their situations; and such as remain are demanding an increase of fifty per cent. to their salaries. At Williamstown one solitary boatman is left; and some shipping agents have sent to the Heads to prevent vessels, which are only entering in ballast, from coming up the bay, with orders for them to go direct to India for a cargo, since there is not a chance of their keeping their men here. The account of the quantity in which gold is found in this colony is no idle tale. Several persons have been finding at the rate of £100 worth a day: and almost every one seems to find, at any rate, what repays him. We live in hopes that the tide may turn. Charles thinks it may be a providential appointment for the speedy peopling of these colonies; for there is no doubt you will come out in shoals when you hear what we are doing. The effect of the discovery of gold has, I think, hitherto always been prejudicial to a nation; God grant it may not be so to us, but we cannot help trembling for the issue. The mounted and native police are receiving reinforcements, at a great expense to Government, in order to provide escorts for the drayloads of gold which come down.

"*October* 31*st.*— ——, of course, has gone to the diggings; that brings me to the subject of gold—that hateful, fearful, baneful subject. All wise and good men look with great alarm on this new feature in our history, and California, with all its horrors, is held forth to our view; but I trust we shall be mercifully preserved from such a state of things as exists

there. The Governor has visited, officially, both Ballaarat[1] and Mount Alexander, the two head-quarters. People were just beginning to find out at Ballaarat that there was not gold for the million, and to return to Melbourne and their senses, when the rich Mount Alexander mine was opened, and all went hopelessly mad again ; so that Melbourne is left pretty nearly under petticoat dominion. There is no one to do anything. Mr. —— brought us down five pounds' worth of specimens, which we shall send home per *Northumberland* : they certainly do not look very valuable, but it is said they will always fetch their value ; so, when you are tired of looking at them, you can sell them. Mr. —— also brought us a lump of clay, on washing which we found a collection of pieces of gold, varying in size from a pea to a small pin's head, and as bright as bright could be. The week before last we went to Heidelberg for a few days ; Mr. ——, with whom we were staying, took us eight miles to Anderson's Creek, where some forty or fifty persons are digging ; and here we saw the whole process, which is a very laborious and a very noisy one. The noise of the cradles is abominably harsh and grating ; as you may suppose it would be, from stones, and gravel, and clay, being rocked to and fro on an iron grating. Only think what must be the din where several thousands are at work ! Mr. —— also took us to a spot on the banks of the Yarra, in his own garden, and there, armed with spade and tin dish, we began digging and washing, till, by dint of immense perseverance we found a wee atom of gold, about the size of a minikin pin's head flattened—sufficient, however, to give information that gold exists here. It really appears as if the country were one mass of gold from end to end. And where is the use of it ? We cannot eat it. Some of the specimens are very beautiful, particularly when it appears in veins on the white quartz : but what I should like best to send you would be a piece of clay, which you might wash away for yourselves.

"*March* 10*th*, 1852.—At six o'clock A.M. we started for the gold fields. The character of the Bush, as we journeyed

[1] The orthography of this name has been for years uncertain. In public documents it is now spelt Ballarat, with a single *a* in the second syllable.

through it this time, was quite changed. Instead of an almost perfect solitude, only broken by the appearance here and there of a shepherd, and here and there of a bullock-dray, the road actually swarmed with human beings, some on foot, some on drays, in parties varying from two to twenty ; some with wife and family, and some without. C. amused me greatly by saluting every individual with a touch of the hat, and 'Good morning.' From some he got a civil return, and from others a broad grin. We took a great quantity of tracts with us, which were gladly received by all. It was C.'s intention to have driven into the gold fields very early on the Sunday morning, to have held service morning and afternoon, and to return to Mr. Orr's in the evening, as our old friend, the chief commissioner, did not recommend our sleeping on the ground · and Mr. —— had expressed a doubt of being able to accommodate us. We learnt, however, that this plan was impracticable, on account of the distance—sixteen miles, and the character of the latter part of the road, directly through the thickest portion of the workings. We therefore determined to make a circuit, by which we might flank the mass of the miners, and arrive at the commissioner's tent without being smothered with dust, or overturned into one of the thousand dry wells or gold pits, and then throw ourselves upon the hospitality of the chief commissioner for such accommodation as he could provide for us. To accomplish this we set off about half-past six o'clock from Mr. Orr's, and after a beautiful morning drive of more than twenty miles, the enjoyment of the last eight being destroyed by dusty roads and other symptoms of our approach to the gold country, we arrived safely about ten o'clock at the commissioner's camp. Here we were most kindly received by the chief commissioner, who assured us of his readiness to do all in his power to make us comfortable, and gave up to us his neat little tent, seven feet by nine, with two stretchers, a table, a great tin dish to wash in (we had our own leathern bucket belonging to the carriage to hold water), and a comfortable American chair. The tent was lined with green baize, which was a very great convenience in keeping off the sun ; but notwithstanding all endeavours, the thermometer was upwards of 100° in the

daytime, and had been very much more a few days before. The nights were most beautifully cold ; and we were glad, in addition to a very liberal supply of blankets and rugs, to put all our cloaks over us. Life in the camp is most amusing, and was quite new to me. There is a large mess-tent, where the commissioners, military officers, superintendent of police, &c., &c., take all their meals, the chief commissioner presiding. Here we also messed, and I could not help being reminded of college rooms, though certainly there was no similarity, excepting that the party consisted only of gentlemen. I could not divest myself of the idea that I was on board ship, and several times began to put things away in a safe place in our tent against night came, when I expected to roll about. The noises of various kinds heard at night were very curious Every hour was announced by three sentries : one stationed at the gold tent, where the diggers deposit their riches in little leather bags, ready to be transported to Melbourne by the escort ; one at the lock-up, a regular American log-hut ; and one keeping guard over a certain water-hole, that the water might be secured pure for the use of the mess. I had taken a strong cup of tea the first night (no milk), and consequently lay awake almost the whole time, and was intensely amused by listening to the various voices of the sentinels, pitched in different keys. The fellow at the gold tent first cries, 'No 1, twelve o'clock—all's right ;' then follows from the lock-up, 'No. 2, twelve o'clock—all's right ;' then from the water-hole, more distant, and as if just emerging from the water, 'No. 3, twelve o'clock—all's right ;' then comes a dead silence for a short time, broken perhaps by the conversation, in an under-tone, of the occupants of a neighbouring tent ; the deep bark of a beautiful bloodhound belonging to one of the officers, or the half-chattering, half-warbling of the magpies, who sing through the night when it is moonlight. As soon as it was light, Francis' voice was to be heard (he slept with Mr. ——'s servant in one of a line of tents just behind the commissioner's) growling about the poor horses, who certainly had a sorry time of it, for they were obliged to be tied to the carriage, with a feed of oats night and morning, and fourteen pounds of hay. Francis' complaint was grounded on their being exposed to

the cold night air, and I used to hear him saying, 'Poor creatures! frozen to death—can hardly move,' &c., &c., in the tone of a deeply-injured man. The scene was altogether exceedingly picturesque, particularly in the evening or early morning, when the dust would allow you to see it: but you cannot conceive anything to equal the depth of dust there is; and they say that it is nothing here compared with what it is four miles beyond, at the post office (Forest Creek), where the great mass of diggers are congregated. Here we have trees mixed with the tents, and the people are chiefly employed in merely washing the clay in the creek, which is brought down in carts from the Forest Creek diggings: so that there are very few of the deep, well-like holes, with a heaps of earth thrown up about them, which give a desolate Babylon-like appearance to Forest Creek and Fryer's Creek.

"During Sunday C. held three short services: the first, consisting of the morning prayers, with the Litany and a sermon, at eleven o'clock, near the commissioner's encampment; the second, of the Litany alone, with a sermon, at Forest Creek (three o'clock), to which he rode, and at which he was therefore obliged to officiate in his riding costume; the third, of a portion of the Communion Service, with a lecture (five o'clock), at the same place as in the morning. The congregation consisted of about two hundred persons, morning and evening, and about four hundred in the afternoon. They behaved with perfect propriety during the service, and showed at least as much attention as an ordinary congregation in any of our churches at home. As I have observed already, C. was compelled to perform the afternoon service in his riding-dress, and his pulpit being the stump of a tree, which afforded rather a precarious footing, you may imagine that he did not present a very clerical appearance: but in the morning and evening he wore his usual robes.

"On Monday morning we walked about a little to see the men washing out their earth. We did not see any large amount of gold procured, but there was sufficient to show us the nature of the operation, and the manner in which the precious metal exhibits itself: and after our return I put the process to a trial with some earth which we carried home with

us, and obtained a few grains as a specimen. This morning also we visited the treasury tent, where all the gold which is brought in for the escort is deposited. Here we saw one beautiful specimen of pure ore, weighing upwards of five pounds. It was the only piece procured from the hole where it was found, and it bore several marks of the pick, which had been used in extracting it. How great must have been the excitement of the digger when he first perceived what it was, and while he was picking it out! In the afternoon we drove to a very pretty spot among the hills, about five or six miles distant, and quite removed from the mass of the miners, where three parties, of three or four men each, were at work upon a vein of quartz, which runs between masses of ironstone, and which is thickly sprinkled with gold. They have dug down thirty or forty feet in the solid rock, but are now stopped by water, and are waiting for a pump to enable them to carry on their operations. Their method is to break up the stones which contain the gold, and which they have now learnt to distinguish with tolerable certainty, into small pieces, and afterwards crush them into powder, which is washed just in the same manner as the auriferous earth. We procured several small specimens, and I brought away some of the quartz powder, of which I washed out a small quantity, and obtained, as before, a few grains of gold for my reward.

"On Thursday morning we ascended Mount Franklin, better known as 'Jim Crow Hill,' where may be distinctly observed the basin of an extinct volcano, broken down on one side, but preserving its general circular shape. The evidence of its formerly having been an active crater is also to be found in the lava with which the sides of the hill are covered. The day was exceedingly hot, and the ascent very steep, but I accomplished it without difficulty, and with no worse result than a face rather more ruddy than usual. From the top there is a complete panoramic view, very beautiful, which alone amply repaid us for the toil of our walk. When we came down we set off in our carriage for Mr. ——'s station, about twenty miles. At Mr. ——'s we were, as usual, kindly received, and only that we had a wooden bedstead, which was tenanted by its own peculiar community, spent a very comfortable

evening and night. Mr. —— was a watchmaker, and is now, I believe, a flourishing settler, but lives in a perfectly simple and unostentatious manner. He has a wife and a large family, and his house presents a very favourable specimen of domestic life in the bush.

"In the course of Thursday's journey we came upon the high road from South Australia to the gold fields, and in consequence fell in with many scores of people, all on their way to obtain a share of the treasure. We had thus an opportunity of speaking to a great number of persons as we drove along, and distributing tracts among them. On the next day our route lay along the same road, and C. having determined to ride part of the way, was on horseback when he saw a company at some distance before him, and began to look out for some tracts for them. While he was thus engaged, trotting along at the same time, his horse stumbled and fell with him, throwing him forwards on his face, and actually rolling over his back as he lay along. Most fortunately the dust was very deep, and furnished a soft bed for him to fall upon ; and providentially the saddle of the horse appears to have rested exactly upon his back, so that, although the weight made him breathless for some moments, it inflicted no other injury than a bruise on the loin, and another—a slight one—on the chest. C. says that it is the most remarkable escape which he remembers to have ever experienced. You may imagine what a figure he was when he rose from his sprawl in a bed of dust two or three inches deep. His appearance, as I had previously heard he was unhurt, called forth a hearty laugh from me. We had great cause for thankfulness that he was able, after such a fall, to resume his seat in the carriage, and drive the remainder of the stage with very little inconvenience.

"*April 18th*, 1852 (*Sunday*).—We spent the day at Mr. ——'s station near the Pyrenees. Mr. —— has more men now than most people, but is not likely to keep them long. They are only waiting for rain to be off for the diggings. In the afternoon we took a walk of two miles out amongst the wooded hills, and came upon the largest (deserted) native encampment we had ever seen. One of the mia mias (you

know what that is by this time—the *a* is not sounded) was as large as an ordinary-sized circular summer-house, and actually had rude seats all round, which is quite unusual. It had no roof; they never have, being mere break-weathers, not so high as a man's shoulder. The ashes of the fire were, as usual, in the centre, and a very large one it had been. I have no doubt a few stolen sheep had been roasted upon it.

"*April 23rd.*—We left our kind friends early, and drove to the commissioner's tent. After partaking of lunch C. and I went to call on the only lady in that part of the gold fields, a Mrs. ——, the wife of a medical man. There are abundance of women, but I believe only this one calls herself a lady. She is a very interesting and excellent woman. Before she married her present husband she was the widow of a Liverpool clergyman, and had been accustomed to regular female parochial work. Her delight was great when Mr. Gregory began to hold regular Sunday services on different parts of the gold fields. She has got a little Sunday-school in her nice, large, comfortable-looking tent, well lined with drugget; and I hope will soon have a much larger one, for there are plenty of children about. It is curious how some men say they would not take up their wives there on any account whatever; while others take them and find them a great comfort. I think, perhaps, different parts differ in point of respectability; at any rate, different parties do, and all join a party in going up.

"After seeing Mrs. —— we inspected Mr. Sheridan's Bible-cart, and a most curious affair it is; very neatly and ingeniously fitted up—the back part for books, and below cooking, &c. utensils; while in the front he sleeps and sits. He found much difficulty in the cooking part of the business; and, therefore, when he is stationary for any time, he gets his meals at a neighbouring store. But his greatest difficulty, poor man, is in rainy weather. He has nowhere to go and change his clothes; and there he must sit, wet and miserable. As soon as we go home, we shall look up our tent for him, and so bring it into use at last. We little thought when we ordered it, that it would first be used (after a sleep of nearly five years), by our Bible-agent at the gold fields. He drives two

horses in his cart, one of which is our poor old Grimaldi. When he fixes himself for a time on a certain spot, he turns his horses into a neighbouring settler's paddock (where at present there is nothing for the poor creatures to eat ; so that they can scarcely be said to live), and there they remain till he removes to another point. Each day he takes as many Bibles as he can carry, and goes round to the different diggers with them. He has sold great numbers ; but there is little or no demand for other books. It is a life of much hardship and self-denial ; and Mr. Sheridan has given up very fair prospects to devote himself to the good of his fellow-creatures.

"After spending about an hour and a half, we drove on to the ——s, sixteen miles, through a most extraordinary scene, the very heart of the diggings, called the Forest Creek, and included under the name of 'The Mount.' The road, which on our first visit was considered unsafe, from the dust being so thick as to prevent you from seeing your way amongst the holes, was now excellent from the late rains, which had dried up sufficiently to prevent it from being heavy ; and, moreover, many bad parts had been mended up and bridged across by men employed by Government—men who had not been very successful in their digging operations, and therefore were glad to work for enormous wages. The whole country here is hill and valley ; and the holes occupy all the valley as it winds along, ascending in some parts a little way up the hill. There is just room left for the road, on each side of which are tents and wooden stores of every description, good, bad, and indifferent ; general stores, lemonade stores, shoe stores, &c. The dwelling-tents are also scattered about the hill-sides here and there, but not so much as in the valley. The wood has been cut away till the scene looks dreary and wretched in the extreme ; for there is nothing approaching to grass upon the ground—nothing left but the stumps of trees standing a couple of feet out of the earth. The holes are some round and some square ; some very beautifully cut, and others very slovenly : they look like so many wells, and are just as close together as it is possible for them to be, with ridges of turned-up earth between them. Many have burrowed out chambers underground to a great extent, which is very dangerous, un-

less they are experienced miners, and understand the leaving of proper supports. Two men were killed this morning while sitting at dinner, from the earth falling in upon them; and there have been several fatal instances of a like kind.

"*April 24th* (*Saturday*).—C., Mr. ——, and Francis set off at nine o'clock, A.M., for Bendigo. In the afternoon rain came on, and I was fearful for them.

"*April 26th.*—Greatly to my satisfaction, yesterday and to-day have been splendid. Had yesterday been rainy, C. might as well not have gone, for he would have had no congregation. Mr. —— drove me to Kyneton, where there is always morning service. I was fidgety all the time I was away, because I thought C. would arrive in my absence, and wonder I was not there to meet him; and there he was, sure enough, having had a very prosperous journey. On the Saturday, when the rain came on, he stopped at a station about eight miles distant, where the inhabitants were not very choice. He felt there what it was to be a bachelor: for, instead of having the best of everything, he was shown into his sleeping-room across a wet, dirty, miserable yard, with three other beds in it, evidently about to be tenanted. This he thought would not do, so he asked if he might have a bed made up on the sofa in the sitting-room: which accordingly was done. There was, however, nothing but the bed-clothes; so he started in the morning, unwashed and unshaven, before the family made their appearance. I should tell you that an invalid occupied the best spare room. The diggings at Bendigo are just the same sort of thing as at the other places, but the country is much less hilly.

"*April 27th.*—Left our kind-hearted hosts, and proceeded in rain to Dr. ——'s. Miss —— told us it was impossible to lose our way, because no other road came into the one we should take; however, after surmounting and descending two tremendous hills, and having gone about two miles of our distance, we suddenly came upon a complete fork in the road. Here was a puzzle! After some cogitation we took the left-hand branch, which of course turned out to be the wrong one. Most fortunately, where another road crossed us at right angles, we fell in with a dray and men, who told us we had

gone four miles out of our way, and put us in the right direction. These were the first living creatures we had met during the whole day: the reason was evident; we had been all day on a cross-country road, and had just got on a diggings road when we met the dray.

"*April 28th.*—The beds are remarkably hard this season, or else we are grown old and thin! I do assure you we sleep every night upon slabs and weather-boards. I like a tolerably hard bed, but on these my bones all go to sleep independently of myself. We started to-day in rain, which accompanied us the whole eighteen miles to Mr. ——'s. It is very curious, C. had miscalculated his time, and we have a day to spare. I think we shall spend it here, in the quiet retirement of the country, away from a diggings route.

"*April 29th.*—Fine, but remarkably close and sultry. I am seated idly beneath the verandah, and am going to read.

"*April 30th.*—Still very unpleasantly close and damp, and far too hot for the time of year. We have really had a beautiful walk this afternoon to some high land, from which we looked down some ninety or hundred feet to the creek below. C. and Mr. —— amused themselves for a considerable time in rolling down great masses of granite; it was really fine to see these bounding from obstacle to obstacle, and to hear the crash when they came against some great fellow at the bottom; there was not water enough in the creek to make a fine splash.

"*May 1st* (*Saturday*).—Set off for Kilmore at ten A.M. Got in just before a heavy rain came on.

"*May 5th.*—Melbourne. Here we are at home again, after two months' absence, and very thankful for having been able to accomplish our journey with so little difficulty and discomfort, and so much pleasure. All Sunday and Monday the rain fell in torrents, so that we could not move till Tuesday when we were guided over the hills by a circuitous route to Captain ——'s, a much better road than the ordinary Sydney road; and to-day we came eighteen miles through profound mud and water, meeting numberless drays and carts floundering through the same, up to the diggings. I do not think they will half of them get there. The Singletons are happy

as ever, at least he[1] is ; and sees very little increase of difficulty in these expensive times. He has laid in enormous stores of rice, &c., which he bought very cheap ; and with his own bit of land, and the labour of himself and boys, they get on very comfortably. They have an elderly man as tutor for the boys, with whom they study till two o'clock ; and then devote the rest of the day (the elder ones at least), to work out of doors, which is in fact recreation to them. Poor Mrs. Singleton is, however, far from easy about her boys ; she fears the contamination of morals from the enormous influx of all sorts of characters, and she is in great dread lest they should want, when they grow older, to go to the diggings. She would rather they worked at the meanest employment for their livelihood, than that they should dig gold and be exposed to the baneful influence of the society which they would there meet. Like her husband, she is hopeful and contented about money matters. She makes all the linen and woollen clothes herself ; but she says the materials are now so expensive, that she is obliged to write home for a supply of clothing, and especially for shoes : her elder boys cannot get strong boots under a guinea the pair ! Now only think of the difficulties in which such prices must place our poor clergy with families ! "

Such was the change that in 1851 had come over the social aspect of the colony in consequence of the discovery of gold. Its political condition had in the same year made an important advance, and the Church was gradually acquiring powers of self-government. In Melbourne itself the parochial arrangements underwent a transformation. The Rev. Dr. Macartney was transferred from Geelong to the incumbency of St. James's Cathedral with the dignity of dean, being the first occupant of that position. The death of the Rev. Daniel Newham had left the incumbency of St. Peter's vacant, but the opportune arrival of the Rev. Thomas Hart Davies gave the bishop an efficient helper. Of him his lordship wrote to the trustees of that church that he was at once going to be licensed to the ministerial charge of the parish, and would enter upon his duties on the following Sunday.

To Mr. Davies he referred in the following terms :—" I have

[1] A missionary clergyman.

known him so intimately and esteemed him so highly as to leave no room for doubt that, with God's blessing, he will prove a worthy successor of our lamented friend Mr. Newham. He has come out on the understanding that he is to be appointed archdeacon of Melbourne." An arrangement was made at the same time that until the end of the year the incumbent of St. Peter's would hold a morning service every Sunday in the new church of St. Stephen's, Richmond. Unhappily, he was not destined to remain long at this post. It was soon manifest that the climate of Australia was unsuitable to him, and as a step preliminary to his own departure he found it necessary early in 1852 to send his wife and family back to England.

From a sketch of the archdeacon written by Canon Handfield, who held his first curacy under him, the following brief extracts are appended :—

"In his early life he was a captain in the 8th Regiment of Foot, and held the brevet rank of major. After being awakened to the more earnest life of a Christian, he began in a simple way to repeat the Gospel as he knew it to his men, and this attracted some attention. When he perceived that the Lord was calling him to preach the Gospel, he resolved that such ministry was to be exercised in the Church of England.

"After reading under a tutor to fit himself for Cambridge he entered at Trinity Hall, and in due time took his degree, and received ordination. He made no pretension to scholarship in its higher sense, nor to scientific theology, but he was a cultivated man, well read in English letters, and in divinity a studious reader of the Puritan divines. In his preaching, he arrested attention by the power of his thought, the lucid diction with which it was expressed, and the earnestness of manner by which it was commended. I have heard, both here and elsewhere, greater eloquence, but looking back upon his one short year among us, I am still disposed to think that he stands alone in a certain preeminence which was peculiar to him. On the closing Sunday of his life his text was taken from Hebrews xiii. 8 : 'Jesus Christ the same yesterday, and to-day, and for ever.' A friend in England remarked at the time, 'Had he known that it was his last discourse, he could

not have pressed the necessity of repentance upon the unconverted with more earnestness, or expatiated upon the joys of redemption with more satisfaction, or set forth the glories awaiting the redeemed more strikingly, than he was able to do on that occasion.' That night he breathed his last."

It has been already observed that the discovery of gold in large quantities and the consequent social demoralization of the people filled the mind of the bishop with many anxious thoughts. In almost all cases, he remarked at the time, a great accession of wealth is a snare, especially to the labouring class. Their previous habits of life have been such as to render them, for the most part, incapable of applying a large sum of money to any beneficial use. A man must have learned to appreciate the various comforts and means of enjoyment which money can procure before he can derive any real advantage from its acquisition. The actual wants of one who has not been accustomed to the refinements of the educated classes are exceedingly few, and satisfied at a very small cost ; and whatever he may acquire beyond what is needful to supply those wants must either be hoarded for the enrichment of others, or squandered upon the purchase of what is useless or positively injurious to himself. The bishop proceeds to remark : "We do not desire to exclude from the upper class of society, those who, by their integrity, good judgment, and diligence, have raised themselves from an humble and dependent to an influential and independent station—on the contrary, we most cordially acknowledge their claim to admittance into it. Let us never, forget however, that the gold is the Lord's, and if He has brought it forth in such abundance out of the bowels of the earth, in this country and at this particular period, He has done so for some wise and good purpose. He is carrying on His own designs, and will accomplish them all in His own way and in His own time. In the meanwhile, let us, in our several stations, employ all our influence for restraining disorder and iniquity, and for promoting the maintenance of good government, the preservation of a sound social system, and above all, the advancement of pure spiritual religion and piety throughout the land."

The bishop found it necessary at the same time to lift up

his voice on behalf of the Government of the colony, which was of necessity thrown into a most embarrassing position. He spoke of it as "a fault natural under the circumstances, but nevertheless very injurious and wholly unbecoming Christians, that they should regard Government as responsible for all our difficulties, as though our rulers could by their foresight and prudence have provided against such an emergency, or were now able by a fiat of their own will to arrest the progress of events. It is not our business to meddle with politics ; but it is our business to dissuade our fellow-colonists from indulging a mischievous spirit of discontent, which, so far from mitigating, can only aggravate the evils of which they complain. The Government were suddenly placed in a most anxious and difficult position, which required a union of the greatest discretion and prudence with promptitude and firmness. In such a crisis as the present, it especially becomes a Christian to endeavour to strengthen, not to weaken, the hands of our rulers ; and, while he may very properly, if it be needful, express his disapproval of any of their acts, he should be careful to do so in such a manner as not to diminish their authority with the people. At such a time as this it behoves every one, who believes that God hears and answers prayer, to make continual mention of the present condition and future prospects of the colony in his usual devotions, both in his private prayers and at his family altar."

Such was the new aspect which the population of the colony presented to the eye of the anxious bishop, as regards its moral and religious condition. How to meet pressing wants was a question of no small difficulty, and demanded in the highest degree moral courage as well as Christian faith. The prospect was gloomy in the extreme, and, as might be expected, the bishop keenly felt his heavy responsibility. Amongst the disappointments which at this time multiplied upon him was the failure of health experienced by one from whom so much had been hoped—the recently appointed Archdeacon Davies. Scarcely had he entered upon his ministry before the heat of the climate brought on an attack of a disease to which he had been long subject ; and every successive week only showed more plainly that he ought not to spend another summer in

the colony. Geelong remained for some time without an archdeacon after the appointment of Dr. Macartney to the deanery of Melbourne. Thus the bishop found himself not only without sufficient clergy for the growing population, but deprived of one of the senior men on whom he relied to help him in his difficulties.

In an appeal which the bishop addressed to the Church about the middle of the year, he thus expressed himself: "Money is wanted for many objects connected with the extension of our Church; but the want of money is, in our estimation, of small importance in comparison with the want of men—men taught of God, and qualified by the enlightening and sanctifying influence of the Holy Spirit for the ministerial office. We have a good confidence that if the men be supplied, the money necessary for their support will not be wanting. But who is to supply us with the men? Here we are utterly powerless. We can give our money, but we cannot raise up ministers for the sanctuary. To furnish these is peculiarly the work of God Himself. Can we therefore do nothing to obtain them from Him? Are there no means for us to use, and must we simply wait, until He shall send them to us? Not so, we are particularly commanded by our blessed Lord to ask for this very gift, that of ministers of the Gospel. 'The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest that He will send forth labourers into His harvest.' Is not the harvest in this land plenteous? Are not the labourers few? And does it not therefore behove all, who have any zeal for the glory of their God and Saviour, or any compassion for the multitude of their neglected brethren, to follow our Lord's direction? This is at once our duty and our privilege. Hereby we obey the commandment which is given us; and hereby also we may confidently expect to obtain the help which we need in this season of our necessity."

Late in the year 1852 the legislature passed an Act "more effectually to promote the erection of buildings for public worship, and to provide for the maintenance of ministers of religion in the colony." Its main feature was the setting apart of £30,000 annually, which was under a subsequent Act increased to £50,000. The distribution of this money was

made in accordance with a principle that had long been acted upon, that of allowing each denomination to share in proportion to its numbers as determined by the census. In accordance with this arrangement the share of the Church of England was £14,000, which was afterwards increased to £23,500. Half of this annual grant was available for buildings, and half for stipends. Important conditions were imposed by the Act. For example, no grant for the erection of a church-building could exceed £3,000, nor for a parsonage could it exceed £600. Moreover, in order to claim any sum either for church, parsonage, or stipend, it had to be proved that an amount equal to one-half had been raised by local subscription. The highest sum granted for a clergyman's stipend was limited to £400. At that time the population of the colony was comparatively small, under 200,000, so that the contribution from the public revenue was a very material aid. The bishop, as will be seen, was opposed to the principle of the grant, but ready to acknowledge, in subsequent years, that the progress of the Church would have been greatly hampered had the Government failed to lend this assistance. It came just when it was most wanted, when the Church was in the greatest straits, and the population was outstripping any efforts that could be made to overtake the spiritual destitution. It was not destined to last much more than ten years. However valuable the policy of the Government might be, there were many adversaries. The Congregational bodies among the English, and the United Presbyterians among the Scotch, were strongly opposed, and showed the sincerity of their opposition by refusing to accept their share of the grant. The Wesleyans and the Free Church of Scotland accepted it, but were almost neutral on the question of policy. On the other hand the Churches of England and Scotland, together with the Roman Catholics, were glad to retain the proffered aid, and make the utmost use of it. It is not difficult to conclude that jealousy of these Churches, on the part of the other denominations, was at the root of an opposition that issued ere long in the abolition of the system.

The principle of State aid to religion may be compared to that of making spiritual provision for a regiment of soldiers,

amongst whom no one denomination of Christians has any claim to recognition above another. It is evident that the Roman Catholics must have their own chaplain, the Wesleyans and Presbyterians must have their separate ministers, whilst the Anglican chaplain will have his appointed sphere of duty. If the arrangement has to be made for an army, and not merely a regiment, the chaplains must bear some proportion both in numbers and pay to the religious denominations which they represent. The principle of this arrangement is that every man must have a religion, but into the merits of that religion the governing body does not make inquiry. The Government of Victoria, since the abolition of State aid to religion, has very properly continued to apply this principle to the gaols, where grants are made to chaplains of at least three denominations. The State deals with the prisoner in reference to the whole of his wants. It feeds and clothes him, provides for him in illness, buries him when dead, and does not leave his religious need whilst alive to the chance impulse of voluntary effort. So in the system of aid given to the religious denominations by the Act of 1852, there was no injustice to individuals, nor did the State set itself up as a judge of truth or error. If a grievance could be established, it was by the secularist on the one hand, and such Christian persons on the other as were conscientiously opposed to any the least interference of the State in matters of religion. Bishop Perry, however, took a different view of this question. He must be credited with maintaining a conscience void of offence, for he argued against his own interests, and would have multiplied his difficulties ; indeed by proposing to refuse aid to his Church on the conditions imposed by the Act, he risked the loss of this much-needed assistance.

Before the Bill was introduced into the Legislative Council, he thus gave vent to his opinions : " For ourselves, we most strongly object to the principle of assisting to maintain all religious systems, without any distinctions between the true and the false. We also greatly doubt the expediency of granting permanent pecuniary support from the Colonial Treasury even towards the maintenance of a pure Christianity ; for in our opinion Christian zeal and liberality are provoked

into active exercise and thus fostered in the community, by leaving the temporalities of the Church to depend on the development of these graces. We do not deny that there may be times when assistance may be wisely afforded by the Government towards supplying the lack of means, or the lack of Christian liberality, among a people ; but we think that such assistance should be temporary only, and that it should never be afforded on terms which violate a principle."

Later in the year the Bill became law, and in commenting upon it to the Church in the diocese, the bishop still spoke of it as granting aid from the Colonial Treasury to different systems of religion fundamentally opposed to each other ; a principle to which he had always objected. At the same time he was well aware that the advocates of the measure were conscientiously persuaded that the State was acting rightly in granting assistance towards supplying the great spiritual wants of the people,and hence he reminded the members of the Church that it was their duty to make the best use of the increased means placed at their disposal, and at the same time to guard against the particular dangers which this increase might involve.

" My opinion is, that, if the grant be continued, the rules for its distribution cannot, so far as the Church of England is concerned, be improved. It is a great mistake to suppose that aid is required for the maintenance of clergymen on the gold-fields and in the country districts, but not in the towns ; or, as some say, not in the larger towns. The fact is that, excepting those gold-fields on which there are no settled residents, the parishes for which aid from the State is most needed are to be found in Melbourne. The Church population of more than one parish in this city is poor, in comparison with that of some of our smaller towns and rural districts. Undoubtedly those, where the people are the best able, and the most willing to maintain their ministers, are some of our suburban parishes ; such as Richmond, St. Kilda, and Hawthorne ; whilst those, where the people are the least willing, if not the least able, are some of our gold-fields. But the present regulations enable us to make a special provision for the latter ; and, with respect to the former, I would not wish

them to be excluded from any share of the public moneys, but rather that they should return it—if it may be—to the Church in free-will offerings, for the support of the clergy in less favoured districts. With this object, the Gold-field Mission Fund, by which much good has been already effected, was established."

On Wednesday, 21st of January, 1852, the bishop held his primary visitation for the archdeaconry of Melbourne in St. James' Cathedral. Besides the new Dean of Melbourne and Archdeacon Davies, eleven clergymen were present, thirteen in all, more than half of those who at that time made up the clergy-list of the diocese. In the charge which he delivered, he announced that it was not his intention to discuss any of those points of doctrine or of ecclesiastical government, which had recently agitated the parent Church in England. His wish was to avoid all "doubtful disputations," and to confine himself entirely to that which would tend to edification. With respect to matters of dispute, he laid down this very simple rule: "When you desire to satisfy yourself as to what God has declared upon any particular point, go at once to the Bible; and when you want to know what our Church teaches go to the Book of Common Prayer, and her other authorized formularies. If you endeavour, with prayer for the assistance of the Holy Spirit, thus to form your own judgment by a careful study of the original documents themselves, you may perhaps be perplexed for a time, but you certainly will be kept from all fatal error in the end; whereas, if you build your doctrines upon the opinions and arguments of controversial writers, you may be right, but you never can be safe, your foundation may at any time give way from under you; and then the whole structure which you have raised upon it will be overthrown. If you take your doctrine from the Bible, you cannot fail to be faithful stewards of the mysteries of God; and if you take your doctrine from the Prayer Book and formularies of our Church, you cannot fail to approve yourselves faithful ministers of her communion. I am also fully convinced, by long examination, that you will never find them at variance with one another; but that the more closely the latter are compared with the former, the more

exactly will they be found to agree with it ; so that we need never be afraid lest the Church should affirm what the Bible denies, or the Bible inculcate what the Church disallows. The Church professes to be founded upon the Bible, and continually exhorts us to appeal to it ; nor has she any cause to fear the consequence of such an appeal."

Bishop Perry himself did not more than once afterwards address his clergy in a formal charge. The annual deliverances to the Church Assembly of necessity absorbed all the subjects of interest which might for the time being occupy the minds of Churchmen. In regard, however, to this primary charge, those who carefully study its pages will admit that it is a most thoughtful and at the same time exhaustive portraiture of the Christian ministry. Without entering upon matters of ecclesiastical discipline, he used the opportunity with great earnestness to inculcate on the clergy of the new diocese what their duties were, and howby God's help they were to fulfil them. It gives increased interest to the charge that he fully realized the circumstances of the bush-clergy, as well as of those in the newly-formed townships. "Whatever post the Head of the Church may have assigned to you," he said, "He will enable you to occupy it for His glory, and your own profit, provided that you be faithful, diligent, and humble. This encouraging consideration I would especially impress upon those among you who officiate to the scattered population of the interior. The constant travelling from station to station, and holding service on each succeeding Sabbath at a different place with a different congregation ; the want of intercourse with your brethren in the ministry, and often the separation from any Christian friend ; and, lastly, the difficulties attending your household arrangements, and the frequent necessity for employing yourselves in manual labour ; these things must not only occasion you much personal discomfort, but must be great trials of your spirit, and hindrances to the efficient fulfilment of your ministry. To preserve under them an habitual spirituality of mind, and an unwearied zeal, requires a large amount of faithfulness and prayer. I would remind you all of the influence which you may, under the providence of God, exercise, not only upon the present,

but upon all future generations in this country. Our colony is in a state of childhood, and its character hereafter will be the development of that which is now impressed upon it. Who, then, may hope, with the divine blessing, to do so much towards restraining the evil tendencies of our population, and towards promoting in them the growth of all those virtues which render a people truly great and happy, as may the clergy of our Church?"

Continuing his remarks on the character and object of the Christian ministry, he showed his opposition to any sacerdotal theory. "We must be careful," he said, "lest we in any degree confound the Christian ministry, as to its character and object, with the office of the Mosaic priesthood. The two are totally distinct and different from one another. Every priest, in the sense in which this title was used in the Scriptures, was ordained for men in things pertaining to God, that he might offer both gifts and sacrifices for sins (Heb. v. 1). He was a type of our Great High Priest, and so a mediator between God and man. But the Christian minister, although he is called a priest—whereby, as it would seem, nothing more than presbyter is intended—is certainly no priest in that sense. He does not stand between God and the people. He has nothing to offer for them to God. His office is that of an ambassador for Christ (2 Cor. v. 20) and a steward of the mysteries of God (2 Cor. iv. 1), and it corresponds rather with that of the prophets than with that of the priests among the ancient Israelites."

And then he proceeded especially to impress upon the assembled clergy that the object of the ministry is twofold—to bring sinners to the Saviour and to perfect the saints of God. "No minister," he added, "can, without bringing guilt upon his own soul, neglect either the one or the other of these duties. He must, so far as is possible, urge the offer of salvation upon the acceptance of every individual among th people committed to his charge; and he must also watch over those who are, as he trusts, in Christ already, endeavouring to promote their growth in grace, to stir them up to increased diligence in every good work, and to impart unto them continually some new spiritual gift (Rom. i. 2), so that God may

be more and more glorified in them, and that their joy may be full (1 John i. 4)."

Foremost amongst the means to be employed for the efficient fulfilment of the ministerial office he places of necessity the public preaching of the Word. What the subject of this preaching is to be, he describes in uncompromising language. "This must be *the Gospel*, the love of God in the redemption of mankind by the gift of His Son, and in the sanctification of His elect people by the gift of His Spirit. The offices of the Son and of the Spirit, with the doctrines and duties, the motives and encouragements, the hopes and fears, the promises and threatenings connected with and flowing from them, as all these are shadowed forth, proclaimed, illustrated, and enforced in the Scriptures, both of the Old and New Testament, furnish abundant topics for your sermons, and render it wholly inexcusable to travel, as many are apt to do, into fields of unprofitable speculation or dry moral philosophy If the Christian minister preach anything contrary to the Gospel, or if he do not preach the whole Gospel—the work of the Spirit as well as the work of the Son—faithfully and fully, he is unfaithful to his trust, and will bring upon himself the terrible wrath of God. On the other hand, if he preach anything else beside the Gospel, he exceeds his commission, and lays aside the character of an ambassador for Christ ; the word spoken by him ceases to be the word of the Lord, and the work to which he has been ordained stands still."

Many of the bishop's clergy will remember how he would insist on that characteristic of preaching to which he gave prominence in these terms. The following advice is precisely what he would often give to any of his younger brethren whose pulpit ministrations he had chanced to attend :—

"Every sermon ought to be composed with a distinct practical object, so that it shall be profitable either for instruction, or for encouragement, or for warning, or for consolation. Many an interesting and well-written discourse from the pulpit conveys no definite lesson, and therefore produces no practical impression upon the hearers ; and I have often asked myself, after listening to such a one, what object the clergyman could have had in preaching it. We should always

bear in mind that the use of the pulpit is given us by the Lord for the express purpose of carrying on the work of our ministry ; and we should beware lest we ever throw away an opportunity of speaking from it a word in season to those to whom He sends us."

On the delivery of sermons, and the reading of the service, the bishop's remarks are no less valuable.

"The manner of the preacher should be suited to the solemn and all-important subject upon which he speaks. It ought to be earnest but calm, impressive but not impassioned ; adapted to command the attention and engage the sympathy of his hearers, but not to produce in them an excited state of feeling, such as is likely to be injurious rather than beneficial to their spiritual growth. It has been said that the effect of a sermon depends more upon the mode of its delivery than upon the matter which it contains, and although this may be an exaggeration, yet undoubtedly the benefit of many a good sermon has been entirely lost by its being badly delivered, whilst many a very inferior one, well delivered, has produced a great and lasting one. Whosoever therefore would be an efficient minister must attend not only to the composition, but also to the delivery of his sermons ; and, in order that he may deliver them appropriately, he must determine, with God's help, not to read but to preach them. This is a point which I would most earnestly impress upon you. If you would gain the attention of your people you must speak to them ; and if your discourses be written, they must be delivered as the expression of your thoughts and feelings at the time of preaching them. You must preach as one whose mind and heart are full of what he is saying. Thus only will you preach to the consciences and affections of your hearers."

It is not easy to make selections from this charge, in which the duties of the Christian minister are so admirably laid down, seeing that every sentence is important. It is worthy of note that this clear view of their sacred obligations was placed before the clergy in the fourth year of the existence of the diocese. One more extract shall now be made in reference to our relation to other Christian bodies. The bishop says :—

"In his intercourse with ministers of the various Protestant denominations, a clergyman of our Church ought always to exhibit on the one hand the kindness and affability of Christian love, and on the other the circumspection of Christian prudence. Although we most heartily approve the doctrines and liturgy, and are most justly attached to the Episcopal constitution of our own branch of the Church of Christ, we have no right to consider it alone as the true Church, and look upon all other bodies of professing Christians as schismatics. The Church of Scotland for instance, and the various Protestant Churches on the Continent of Europe, have never seceded from the Church of England; and although they have thrown off the Episcopal, and adopted the Presbyterian or some other form of government, this in no way affects their independence, or affords us any pretext for interfering with them, or any just ground of complaint against them. The order of bishops—although we believe it upon most conclusive evidence to have been derived from the Apostles—is not anywhere in the Scriptures expressly commanded to be retained; and therefore is not, in any of our formularies, or in the writings of any of our earliest and best divines, affirmed to be essential to the constitution of a true Church. Hence the Church of Scotland, which has lost that order, and the Church of England, which, through God's mercy, has preserved it, are to be regarded as sister Churches. The ministers of the Church of Scotland may justly claim from us the same respect and kindly regard which we expect to receive from them."

After the appointment of archdeacons, the organization of the diocese was farther developed by that of a chancellor, the holder of which office stands in close relation to the bishop. According to Burn, as quoted in Hook's dictionary, "The chancellor is an officer deputed by the bishop, having his authority from the law; whose jurisdiction extends throughout the whole diocese, and to all ecclesiastical matters; not only for reformation of manners, in punishment of criminals, but in all causes concerning marriages, last wills, administrations and other matters."

Bishop Perry did not appoint one of these necessary officials

till he had nearly completed the seventh year of his episcopate, when he selected for this post Mr. Charles James Griffith, barrister-at-law. The following letter is valuable, as showing the manner in which the bishop defined the position :—

"BISHOPSCOURT, *June 9th*, 1854.

"MY DEAR MR. GRIFFITH,—It has long been my desire to complete the ecclesiastical organization of this diocese by the appointment of a chancellor, but I have deferred doing so until I could find some one who appeared to possess the various requisite qualifications.

"I need not tell you that in England and Ireland the chancellor is the judge in the Bishop's Court, and decides upon all ecclesiastical causes ; and although we have as yet no such court, I should look to him as my adviser, and commissary or assessor, in any case where it might be necessary to institute an inquiry into the conduct of a clergyman. It is probable also that, as the highest lay-officer of the diocese, he will have a place upon any tribunal which may hereafter be established by conference or otherwise. He will be a member *ex-officio* of the existing Annual Stipend and Endowment Boards, and, we presume, of any new board which may be constituted. Even here, therefore, it may be regarded as an office of no small importance. It is, however, almost, if not wholly, gratuitous, and therefore purely honorary.

"The person holding this office, besides being, in the language of one of the canons, 'well affected and zealously bent to religion,' and taking a lively interest in the affairs of the Church, ought to possess a certain amount of legal knowledge, and particularly what might be called a legal mind. We require also here especially a man who will always act upon principle, irrespective of his private feelings towards any individual. He should likewise be a graduate of one of our universities.

"In thinking over a few days ago the various lay members of our Church, it occurred to me that you were peculiarly well fitted for this office, and I have been confirmed in my judgment by the entire concurrence of the dean, the registrar of the diocese, and the attorney-general. I would therefore

offer it to your acceptance, and I trust that you will not decline the appointment. It would afford me much satisfaction to be able at the conference to state that the office has been filled up.

"Believe me, my dear Griffith,
"Yours very faithfully,
C. MELBOURNE."

Mr Griffith held office for nine years, when he was removed by death, in 1864, an event to which the bishop sorrowfully alluded in opening the Assembly of 1865 after his return from England. The Church had lost one of its most valuable members, and he one of his most valued friends and counsellors. That gentleman's name was well known to all who took an interest in the affairs of the Church. He might be said to be the founder of the Bishopric Endowment Fund; and the first legacy which the Church in the diocese of Melbourne had received was bequeathed by him—namely, £1000 to be expended for the well-being of the Church as the bishop thought fit.

While on the subject of chancellors, we may anticipate by mentioning the other two gentlemen who held this office during Bishop Perry's episcopate.

Mr. Griffith's immediate successor was Mr. James Wilberforce Stephen, a man of remarkable ability, of St. John's College, Cambridge, where he obtained a fellowship after graduating as fourth wrangler in 1844. On leaving the university he read law for two years in London, and was called to the Chancery Bar, at which he obtained practice till the year 1854, when he sailed for Australia. Here he gained the reputation of being one of our soundest lawyers, and was appointed Judge of the Supreme Court in 1872. Whilst he held office as chancellor, he was of great service to Bishop Perry as well as to the diocese, not only taking a prominent place in debate, most frequently as a critic, but lending valuable help on various committees.

This distinguished lawyer was succeeded in the office of chancellor by one who, more than any of Bishop Perry's lay-coadjutors, may be said to have enjoyed a world-wide reputa-

tion. William Edward Hearn, LL.D., Q.C., was a prominent member of the Church Assembly from the year 1856 to 1888. A certain weakness of voice, if not of delivery, caused him to stop short of any claim to commanding oratory. He never was able to take his stand upon a platform and sway the multitudes by impassioned harangues, but as a man of the highest mental culture, as a scholar, logician, historian, as a deep thinker, and convincing reasoner, he was unrivalled amongst us, and qualified to take his place in the highest rank of literary men. For some years he held the office of chancellor both in the Melbourne University and in the Church of the diocese, and in either body the office could not have found a more illustrious occupant. From a very early day our legislation owed much to his clear judgment and legal knowledge. Although the draughting of our bills was mainly entrusted to the registrar, the chancellor's assistance was readily given if required, and this at a period when our laws were in a state of transition, and before they had attained that completeness which now requires so little amendment or addition.

Dr. Hearn graduated at Trinity College, Dublin, as first senior moderator in classics, and first junior moderator in logic and ethics. After studying law in King's Inn and Lincoln's Inn, he was duly called to the Irish Bar. He was not, however, destined to practise for any length of time in his profession ; for teaching and literature were found to be his true calling.

At the opening of the Queen's Colleges in 1849, he was selected by the Lord-Lieutenant of the day as professor of Greek in the college of Galway. In 1854 a committee, of which the late Sir John Herschel was chairman, appointed to select professors for the Melbourne University, offered the professorship of modern history, modern literature, logic, and political economy, to the distinguished young scholar. He arrived in Victoria early in 1855 and was closely connected with the university to the day of his death.

As an author Dr. Hearn is acknowledged on all sides to have achieved success, and to have become a recognized authority. In 1863 he produced his first considerable work,

Plutology; or, The Theory of the Efforts to Satisfy Human Wants, a book which has been pronounced by eminent men to be a most important and original contribution to economic literature. After the lapse of five years his second publication, *The Government of England, its Structure and Development*, was issued, and commanded much attention. It was placed on its list of text-books by the University of Oxford. In 1878 Dr. Hearn's *Aryan Household, its Structure, and Development*, was given to the world. "He had ever a systematic plan," remarks a writer in the *Melbourne Argus*, "in the series of works written by him. He had made in one work a contribution to politico-economical science; in another, he gave an account of the structure and evolution of the most successful example of the representative system of government which history supplies; and that was followed by the *Aryan Household*, in which he reconstructed on a rational basis the ideal primitive framework of domestic and social life among our Aryan ancestors. In a work published in 1883, *The Theory of Legal Duties and Rights*, he investigates the evolution of law. Nothing, it would seem, can be less readily reduced to law than the laws themselves. Yet this was precisely the work which Dr. Hearn undertook, and in the execution of which he wrote a book showing in every page the fulness of knowledge, the philosophic spirit, the broad and distinct range of vision, and the luminous style characteristic of all the former books of its learned author."

CHAPTER VII

BALLARAT, HAMILTON, AND SANDHURST

The Golden City in 1851—Wesleyan Services—Visit of Rev. C. T. Perks—Bishop's Anxiety—Archdeacon Davies visits Ballarat—A Digger's Letter—The Archdeacon in London—Thackeray at Ballarat—Stretch appointed Archdeacon of Geelong—The Eureka Stockade—Potter at Christ Church—A Foundation Stone and what became of it—St. Paul's, Ballarat East—An Australian Church in Bristol—Archdeacon Davies Preaches in it—Consecration of St. Peter's, Melbourne—St. Paul's a Ruin—Francis Cusack Russell—Church Building in Hamilton—Scenery of Forest Creek—Wood's Service for the Diggers—Fatal Accident—Primitive Worship—Castlemaine—Church at Bendigo—All Saints'—A Cyclone—Croxton at All Saints'—St. Paul's opened by the Dean—A Peal of Bells.

No town in the colony of Victoria, apart from the capital, compares in ecclesiastical importance with Ballarat. At all times it has been regarded as the metropolis of the goldfields, and if we are inclined to indulge in American phraseology, we may assign to it the title of the Golden City. Sandhurst is the only town which vies with it in wealth and population. At Ballarat, as has been mentioned, gold was discovered in August, 1851, towards the close of which year the Government was made aware that a large population had been attracted to the place. All necessary steps were, in consequence, promptly taken, police were sent up, miners' licenses were issued, and the rights of the Crown in the precious metal were proclaimed. His excellency Mr. La Trobe, writing to the British Government on the 10th of October, stated that 1,300 licenses had been issued, and these quickly rose to more than 2,000. Thus, with a suddenness quite

unexampled, did a considerable town spring into existence, with all the wants, spiritual and temporal, of a large population.

In regard to the spiritual wants, the first attempt to meet them by the celebration of divine worship was made by a few Wesleyans, who assembled in a mia-mia, or tent of boughs, in the White Flat near the intersections of Grant Street and the Yarrowee Creek. A layman belonging to that body of Christians is quoted as referring to this service in the following terms :—"The preacher was Mr. J. Sanderson, and about a hundred persons were present. The Rev. Mr. Hastie, of Buninyong, Presbyterian minister, attracted by the singing, rode up to the tent, and inquired outside what was the nature of the service. He promptly informed the assembled people that he would be shortly preaching in the commissioner's tent, and would gladly wait for half an hour to secure the assistance of their singers for his own service. Several of them responded to the invitation, and thus was service provided by Wesleyans and Presbyterians for the first time at Ballarat within a few weeks of the discovery of gold in that locality." Six or seven weeks later Wesleyan zeal and activity were seen in the actual erection of a chapel. "It was built of saplings and boughs, with a tarpaulin over it, but unprovided with a pulpit. A Mr. Jones of Tasmania gave the first pound, and nuggets rolled in fast and furious. No other service was held in the building. The rush to Forest Creek took away the population the next week."

Within a month of this incident, on 3rd October, a meeting was held at the Mechanics' Institute, Melbourne, under the presidency of the bishop, to discuss the situation on this goldfield. Mr. à Beckett urged the necessity for immediate action. The Rev. C. T. Perks, who was at that time in charge of St. Peter's, offered himself for temporary service. Mr. Stawell undertook to instruct this missionary volunteer in the intricacies of his bush journey. Mr. Germain Nicholson provided a well-equipped pony, and on the 9th of the month Mr. Perks set out on his journey. He did not reach his destination without hindrance, for the weather proved unpropitious, and he was glad to take refuge under Mr. Fisken's hospitable roof, at Lal Lal, from

which he made daily visits to Golden Point, Winter's Flat, and various other sections of the Ballarat "diggings." From Mr. Fisken's the missionary clergyman proceeded to the house of the Rev. Thomas Hastie, where he was most kindly received. In those days there was no printing press at Ballarat, so that Mr. Perks was compelled to announce his arrangements by written posters. The labours of a single Sunday—19th October—are thus recorded: Morning at Buninyong, family worship; eleven o'clock, service at Golden Point, about one thousand persons present, the utmost decorum observed; three o'clock, another service near the present site of St. James's Church, Little Bendigo, about three hundred in attendance; at half-past four o'clock another service under the shadow of the high ground on which Christ Church was afterwards built, between two and three hundred present; evening, family service at Buninyong. These were followed by other services during Mr. Perks's stay in the neighbourhood. On his return to his usual duties from his short missionary tour, the Rev. W. Hall of Ballan spent a short time in the district, engaged in similar labours, but these occasional efforts were not followed up, and for three years this most important gold-field was without a resident minister.

During that year of disorganization, 1852, Bishop Perry felt most acutely the spiritual needs of the multitudes engaged in mining, whilst his own resources in regard to men and money were disastrously crippled. Foremost among his disappointments was the failure in health of the Ven. Thomas Hart Davies, from whose able help, as we have seen, so much had been expected. The Rev. H. W. Liddiard gave up the incumbency of St. Kilda: the Rev. J. Sullivan of Kyneton, and the Rev. Ebenzer Collins of Geelong, returned to England. The Rev. Mr. Brickwood, who had been ordained to the charge of Brighton, was compelled, by medical advice, to return to England. To this list must be added the distressing accident that befell the Rev. Mr. Wood, curate of St. Peter's, in being thrown from a dog-cart and killed. Thus in a single year, when the need of help was in the highest degree urgent, it pleased God in His inscrutable providence, to remove by death, failure of health, or some other cause, no fewer than

six clergymen from the little band entrusted with the work of the diocese.

In a tone of sadness, the bishop thus alluded to the loss of Archdeacon Davies, who was leaving these shores deeply regretted, not only by those who were under his immediate charge, but, it might almost be said, by the whole population, for there appeared to be but one feeling respecting him among all to whom he was in any degree known. "Deeply as we lament his loss," said the bishop, "both on public and private grounds, we rather look upon his sojourn with us, even for so short a period, as a token of the Lord's goodness. We believe that during that period, he has, by God's blessing, done us much good: and we cherish a confident hope that that good may not be merely temporary. We cherish a confidence that the grace of God, which was so largely bestowed upon him, will not be withheld from his brethren who laboured with him, nor from those who shall succeed him. We trust that the memory of his varied excellences will be retained among us, and stir up in us all a holy emulation, while we remember that the same Spirit, who taught, and guided, and strengthened, and comforted him, will also, if we ask Him from the Lord, teach guide and strengthen every one of us."

Before the archdeacon sailed for England there was one thing that he could do to promote the interests of the diocese, and that was to pay a visit to the gold-fields, so that with his own eyes he might witness the spiritual destitution that prevailed, and especially the need for the Church to take up her proper position at Ballarat. He would thus be better qualified to appeal in England for help both in money and in men for the diocese, in short, to make known how the bishop was being tried by the difficulties that had so unexpectedly multiplied upon him. This visit he cheerfully undertook and was happily enabled to accomplish.

How slowly these difficulties were met will appear from a letter written more than eighteen months after the archdeacon's visit by a man of education and intelligence, signing himself "A Digger." The town then contained 25,000 inhabitants, and although, as we shall presently find, the

Revs. C. T. Perks and J. H. Gregory had conducted mission-services, there had been no settled minister of our own Church, no attempt to build either school or house for worship. The digger's appeal gives a painful picture of the state of things that had developed itself, and painfully suggests what must have been the bishop's anxiety in regard to evils with which he was powerless to cope, and spiritual needs that he had vainly attempted to supply :—

"BALLARAT, *December 14th*, 1853.

"MY LORD,—I ought first to apologize for intruding upon your lordship's time and attention ; but when I have every reason to believe that your lordship feels deeply interested in the welfare of your daily increasing diocesan population, I think you will excuse me laying before you a few matters connected with one, and perhaps not the least interesting or important part of it.

"Your lordship is aware that Ballarat, within the last few months, in consequence of the circulation of the fact that some large finds of gold have taken place, has more than quadrupled its population ; and nothing can be more interesting to the thoughtful or contemplative mind, than to view the various groups from almost every civilized nation or clime, gathered together for the one all-important search for gold ; hoping by its attainment to purchase the luxuries and necessaries of life. But, while they are doing this, in I fear the far greater number of instances, the treasure of great price, the eternal treasure which is to come, is nearly, if not altogether, lost sight of. In fact, although there are many instances of kindness and sympathy manifested on the part of the diggers, yet it extends only to matters concerning the present, without any thought or consideration for the future. It is a fact painful to see, that a widespread infidelity is gaining ground amongst us, and that many, who while under parental or other restraint at home, at least attended to all the externals of Christianity, now, being free from that restraint, have cast it (Christianity) off altogether.

"Your lordship must be aware that the prevailing sins of this colony are first, drunkenness ; secondly, profaneness and

thirdly, prostitution. These are all exhibited to a high degree on the diggings ; the laborious nature of gold digging leads men to indulge in stimulating drinks ; the sudden rise of prosperity is too much for many, and leads them to indulge freely in the same thing. And so great is the profaneness, that every new colonist feels shocked when he first hears it ; although in far too great a number of instances he gradually becomes accustomed to it, and at last falls into the habit. Prostitution too is carried on to an awful extent, so much so, that it has become a daily and constant subject of conversation, where persons openly and boastingly converse about it.

"By those amongst us who have not yet cast off the *good old*, and to this colony *antiquated*, conceptions which our *Bibles* have taught us, these things cannot be regarded but with alarm ; and we are led, by seeing the curses threatened on the *lawless* and *disobedient*, to fear that we may not escape, but that a reckoning day will sooner or later come. But when we remember the tender mercy of our God,—that at the preaching of Jonah to the Ninevites, and on their repentance, the threatened destruction was withheld ; also that the prayer of David prevailed to save Jerusalem from the threatened plague ; our gracious God may, in His abundant mercy, still withhold the punishment from an ungodly people for the sake of some few righteous ; or may, in His abundant mercy, provide a Jonah to proclaim His will, and call sinners, before the evil day comes, to a sense of their danger and repentance.

"Those of us, my lord, who are members of our beloved and scriptural Church, naturally look to you as an appointed guardian to provide us some means whereby we may meet together, become better acquainted, more united, and thus strengthened and encouraged to encounter the various temptations which so fearfully surround us ; and this brings me to the pith and marrow of my letter, which is, that your lordship will, as early as possible, make arrangements that a clergyman may be settled amongst us, and that the services and ordinances of our Church may be duly administered.

"We have amongst us a large number of Irish ; for these

the Church of Rome exerts herself. She has had for more than twelve months a chapel in the neighbourhood of Brown Hill ; but within the last few weeks she has erected a large building, capable of containing, I should think, 1,000 persons, at the opening of which Dr. Goold, their suffragan, came from Melbourne to officiate.

"The Wesleyans also have greatly exerted themselves, and have erected several large and roomy tents, in which divine service is performed by an appointed and other assistant preachers. These things, to us who love our Church, are painful indeed ; inasmuch as other Churches make efforts to supply the need of their members, while our own Church does nothing ; and when an unscriptural, yea, anti-scriptural Church, like that of Rome, thus provides for the wants of its votaries, we feel ashamed and abashed, especially as we are often taunted with the negligence of our own.

"I am aware, my lord, that your position with regard to us may be beset with difficulties, especially after reading your report for 1850-1, in which, I think, you particularly mention the difficulty you meet with in getting proper men to supply your wants ; and I am aware, too, that these difficulties may have increased since the opening of the gold-fields ; but from some knowledge I possess of a few of the Scripture Readers' Society's agents, also of the Churchmen engaged in the 'London City Mission,' I think men might be obtained, if not possessing the learning of Oxford or Cambridge, yet possessing what perhaps to a population like ours might be of greater importance—a knowledge of the truth as it is in Jesus, and a capacity of explaining it to the minds of, for the greater part, an uneducated audience ; men professing a missionary spirit, and whose desire is in all things to glorify that Master in whose work they are employed. For my part, I would always wish, that if it were possible, an educated man might be employed, and a gentleman ; inasmuch as when he is taught in the school of Christ, he is best calculated to give to each class of hearers their portion of meat in its season ; and at the same time to be an example, acting as a restraint to the evil, and a support to those who desire to do good, and a centre of intelligence and usefulness to all around him. I am

aware, too, my lord, that you may feel a diffidence in undertaking a work of this nature from want of funds ; but in this I think you need not be much alarmed, as our blessed Lord, who commanded His disciples to go without scrip or purse, will most assuredly find means for such a work. In the first instance, would not, ought not, appeals to be made for such a purpose to the inhabitants and wealthy merchants of Melbourne and Geelong, who have been enriched by the progress of the gold-fields ? And next to ourselves ? and I do think such an appeal would not be in vain.

. . . . . .

"It may be urged, the expenses of building are great, &c. Of this I am aware ; but I am also aware that the Roman Catholics are satisfied with a large building, boarded at the sides, and with a canvas roof ; and the Wesleyans with the same simple and less substantial construction of a tent ; and we that have been now for some time unaccustomed to the luxuries of chairs, drawing-rooms, or carpeted floors at home, will feel little disadvantage in sitting upon forms, or any other way that may be thought most convenient. At all events, let not the want of a church be a bar to our wishes ; but let us have a minister of the Gospel first, and assuredly a building will follow after.

"Again, it is fearful to contemplate this immense mass of individuals—upwards of 20,000—like sheep without a shepherd, living for the most part without God and without hope in the world ; and reflect that almost daily some one or other of their number is called to their account by sickness, or what is commonly called accident or chance, without a friend to point them to the Saviour who died for them, and who is waiting to be gracious.

. . . . . .

"In conclusion, my lord, let me again, though a very humble and obscure individual, urge you to consider our deplorable case, and see if something could not be done to help us ; and if the result is, as I am persuaded it will be, ultimately of great good, even the saving of immortal souls from the wrath to come, how great will be the joy, not only of the saints on earth, but also of those blessed spirits who

are sent forth to minister to those who are the heirs of salvation. . .

"I must conclude, as my labours as a gold digger now are drawing near; I would only add that my heart's desire and prayer is, that your lordship may be inclined to this work—may feel with that inclination that all the means are at hand; and I doubt not that the blessing from on high will attend their work, and all engaged in it.

"Hoping your lordship will be able to decipher my ill-written letter, for I find that the constant use of the pick-axe and shovel are not at all conducive to improvement in penmanship.

"I have the honour to be,

"My Lord,

"Your obedient servant,

"A DIGGER."

That the bishop had not failed to grapple with the difficulties thus described, as well as with the needs of the whole diocese, may be inferred from an effort made in 1852 to raise a special fund of £2,000 for bringing out from England ten additional clergymen. In the appeal which he put forth to the Churchmen of the diocese, after referring to the loss of so many from the staff of clergy, and reminding them of the additional help needed in Melbourne, Geelong, and Belfast, where at least six could advantageously be employed, he referred to the Bush Mission and that for the gold-fields in the following terms:—

"The former is at the present time without a single labourer to carry it forward. There are tracts of hundreds of miles in the interior, the scattered population of which is wholly dependent for spiritual instruction upon the occasional visits of an itinerant clergyman, and it was to meet the wants of this population that the Bush Mission was established. There are many parts of the land in which as yet no minister's voice was ever heard; and there are many more which have been visited only once by a missionary clergyman. The Rev. J. H. Gregory, who paid these visits, was set apart only for the Bush Mission, but has lately been removed to the more crowded sphere presented by the gold-fields. His place,

therefore, needs to be supplied, and two or more at least should be added, to carry on the mission effectively. On a moderate computation, there are congregated on the gold-fields 70,000 persons, of whom it is not too much to assert that 40,000 at least would accept the services of ministers of the Church of England. But although the Government has set apart stipends of £300 each for two clergymen to be resident at the gold-fields, only Mr. Gregory could be found to undertake the duties."

The bishop might have added what was a painful fact in regard to Ballarat, that the Government had, after the issue of this appeal vainly offered a third stipend of £300 specially for that town and district.

Early in May, 1853, Archdeacon Davies had reached London, attended various anniversary meetings, and made use of all the opportunities that presented themselves for pleading with the younger clergy on behalf of the far-distant diocese. Amongst other gatherings at which he was invited to speak, was that of a private clerical society consisting of Cambridge graduates which met in London once a year, when the members dined together and discussed papers on special topics after the fashion of such meetings. On that as on many other occasions Canon Carus presided, and amongst those who took part were the Revs. Daniel Moore of Paddington, E. H. Bickersteth (subsequently Bishop of Exeter), Canon Clayton, and several others who have occupied posts of more or less prominence in the Church. The secretary entrusted with the arrangements, who had also been intimate at Cambridge with more than one of Bishop Perry's curates, is now the writer of this history. He listened with attention to Mr. Davies's appeal, and as that gentleman resumed his seat, placed his card before him and requested an interview. In December of that year, 1853, he reached Melbourne just before the Advent Ember-week, and at once entered upon the duties of examining chaplain, an office which he has held under three Bishops of Melbourne for nearly forty years.

So late as February, 1854, the bishop still referred to the spiritual state of the gold-fields as "distressing indeed."

Only two clergymen, the Rev. J. Cheyne, at Castlemaine, the Rev. J. H. Gregory, at Sandhurst, and one lay reader, were at that time engaged in the ministration of the Church among miners. "Is the Lord departed from us?" wrote the bishop in despondency; "is His Spirit no more with us? We want our Victoria to be great, glorious and free; and this she can be only as the Gospel of our Lord Jesus Christ is widely spread."

In the month of June, 1854, two clergymen arrived from England, having been selected by the bishop's commissaries, to labour in the diocese. One of them, the Rev. James Darling, was at once appointed to the newly-built church of St. John's, Melbourne, the other, the Rev. James Robert Thackeray, was licensed for Ballarat.

At this period the Rev. Theodore Carlos Benoni Stretch, M.A., who had been for a few months labouring in Geelong, was appointed to succeed Dr. Macartney in the office of archdeacon, his district including not only that town but a large district of the diocese extending from Ballarat to the westward. He was a member of Worcester College, Oxford, and had graduated in classical honours in the year 1841. Having held the living of Potterspury, in Northamptonshire, he had acquired parochial experience which had been varied by three years of labour as association secretary of the Church Missionary Society. He had thus been brought into intimate relations with a considerable number of influential clergymen, besides having much practice in addressing public audiences. Bishop Perry was not slow in discovering the valuable qualities which his new archdeacon possessed, and was always ready to avail himself of his help and counsel. Prominent among these qualities was a quickness and accuracy in discerning character, enabling him to judge of the requirements of parishes and of the suitability of men to labour in them. He was popular among the readers and junior clergy placed under his superintendence, and though he boldly asserted his convictions, he was successful in disarming hostility. In his journeys throughout his extensive district, he showed a true missionary spirit, and lost no opportunity for enlarging the area of the Church's work.

Later in the year 1854, he paid, at the bishop's request, a

visit to Ballarat to ascertain the progress made by the Rev. J. R. Thackeray. At this time, unhappily, that gold-field had become the scene of civil strife and bloodshed, in consequence of the resistance of the miners to the license-fee levied by the Government of the colony. On his way he visited certain mining-centres, inclusive of Creswick's Creek, where 25,000 were collected, but found the people so quiet and peaceable that three constables sufficed to guard the whole district, showing how little the general population was disposed to share in the insurrectionary spirit that had broken out at Ballarat. At this place the crisis had come, and a few days before the archdeacon arrived a collision occurred at the Eureka Stockade between the miners and the Government troops, resulting in considerable loss of life. Amongst the soldiers one officer and four rank and file were killed, and on the side of the miners more than forty. A large number were wounded on either side. For a few days desultory fighting continued, evident proof of which was forced on the archdeacon's attention when he reached the scene of action. The miners and the military had been exchanging occasional shots, and as Mr. Thackeray was living perilously near the line of fire, he had found it necessary to line the walls of his weather-board cottage with mattresses and other bullet-proof materials for the protection of his family. The clergyman's experience was not altogether unique, as one of the judges was forced to retreat from Bath's Hotel, in consequence of the bullets which invaded his sitting-room.

Both at Creswick and Ballarat Mr. Thackeray had held Sunday services, those at the latter place in the court house, but during the archdeacon's visit an additional service was held in a store. School-houses at that time there were none, as there were no children to be taught, the diggers being in the habit of leaving wives and families behind them in the towns where they had happened to reside. Mrs. Bath, landlady of the hotel already mentioned, was one of the first women who settled in Ballarat. She came from Geelong in a newly-established public conveyance, which was three days and two nights accomplishing the fifty-two miles. At that time the arrival of one of the opposite sex was always regarded as a

phenomenon. After Mrs. Bath others came at wide intervals ; but when the first two years had passed, and the gold-field had acquired some elements of permanency, wives joined their husbands, and sisters their brothers, and thus the diggers' social life gradually assumed a resemblance to that of older settlements.

In the following year, 1855, arrangements were made by the resident minister for building a stone church on the two acre reserve fronting Lydiard Street. The ceremony of laying the first stone was not so imposing as functions of this kind became in subsequent years, but the best efforts that circumstances allowed were made to give impressiveness to the proceedings. The archdeacon came from Geelong at the express invitation of the building-committee, the members of which were of course in attendance. A large number of guests were entertained at a public luncheon, and speeches made amid general enthusiasm. The result was highly successful, a sum of no less than £250 being collected, besides other contributions that came in afterwards. The foundation stone was laid in exact accordance with the architect's design, and in the stone a cavity was cut to fit the shape of a glass bottle, in which a parchment scroll was deposited, setting forth the day's proceedings, together with gold and silver coins, and copies of the local newspapers. Subsequent events made it of importance that these particulars should have been accurately noted, as they distinctly bear on the misfortunes by which the Church in Ballarat was retarded. The stone-laying was premature, building operations had to be postponed till 1857, when a fresh attempt was made. The builders knew the exact position of the stone as well as its pattern, but to the consternation of everybody, it could nowhere be found, still less the bottle that had contained the scroll and the coins. The list of contributions that had been made two years before fared no better. What had been its amount, and what had become of the balance baffled all inquiry. Mr. Thackeray did not prolong his stay in the diocese, and in 1856 his place was filled by the Rev. John Potter of Ballan, who afterwards became archdeacon.

No one was more distressed by these delays and disappointments than Archdeacon Stretch. Time, which brings wisdom after the event, shows that the aspect of affairs would have been altered for the better, if he had, as he was urged to do, taken charge as resident incumbent of Ballarat. Much pain and sorrow would have been spared to the bishop, and the Church might have gained a sure position, instead of the people being left so long as sheep without a shepherd. On the other hand, no one could foresee the future of those mining-centres. Localities which then appeared equally important with Ballarat, were destined in a few years to be deserted by their population, and denuded of their surface-gold, except such "wash-dirt" as a few "fossicking" Chinamen might chance to obtain. Spiritual ministration on the gold-fields was at all times a work of faith involving extreme self-denial, and the archdeacon was justified in regarding Geelong as a more important sphere of labour.

It is necessary here to anticipate by a year or two the sequence of events, in order to mention that in 1857, during Mr. Potter's incumbency, Christ Church was fitted for divine worship, and opened for that purpose on the 13th September. The transepts and chancel were not added till more than ten years later, when the whole structure was reckoned to have cost about £3,800.

If the early days of Christ Church were of a gloomy character, no less so were those of the parish of St. Paul's, which was established soon after the other. On 15th February, 1858, the Rev. Cooper Searle was licensed by the bishop as its first incumbent. A committee was formed which showed the most earnest zeal, not only in strengthening the hands of the newly-appointed clergyman, but in providing buildings and all needful requisites for worship and school instruction. The Churchmen of Ballarat East warmly and liberally responded to their appeals, and manifested a healthy interest in Church-affairs. For a considerable time everything went well, a large congregation was gathered together; an excellent choir and a devoted body of Sunday-school teachers cheerfully rendered their aid. But unhappily, times of trouble were not far off. Peace and prosperity were followed

by events alike disturbing and disastrous. The congregation was broken up, Church progress was completely stayed, and early in 1860 the Rev. Cooper Searle had ceased to be incumbent. The Rev. R. T. Cummins was then appointed, and laboured with no small measure of success. As it will be needless to resume the history of the Church in Ballarat in any subsequent chapter, it may be well here to mention a trial by which Mr. Cummins's difficulties were greatly increased, and which was especially characteristic of a mining country. The local chronicler thus briefly described what took place :—

"Prosperously was everything proceeding and giving encouragement to an apparently well-founded hope that within two or three years the church would be free from debt. Just two years had elapsed since the new church had been opened. The debt had been reduced from £2,500 to £1,600. An organ was shortly to be shipped from London ; its early erection was anticipated with the utmost satisfaction, and the prospect of immediately raising the balance by fresh subscriptions was regarded without anxiety, when the whole aspect of things was suddenly changed, and the parish plunged, as in a moment, into a position of unprecedented embarrassment. On a Sunday morning, just two hours prior to the commencement of divine service, as the result of mining operations by the Danish Mining Company working in the neighbourhood, the church building suddenly broke into two parts, and was in such a condition that its complete destruction was hopelessly imminent. Such a blow could not but be vexatious to a congregation which was just hoping for rest from such costly efforts. Here were the hard facts of a ruined church, a debt of £1,600 on that which had to be pulled down, and no building in which the congregation could assemble. There was abundant cause of dismay to the trustees and church committee, responsible as they were, 'jointly and severally,' to the Bank. A meeting, however, was called of men prepared to face the difficulty, the sum of £720 was contributed in a few minutes towards a fund for erecting a new building, and with such success did the work proceed, that a church costing about £4,000, and

seating two hundred more than the old one, was opened for divine service within thirteen months of the unfortunate accident."

The difficulties connected with providing suitable churches and parsonages for the mining districts gave a plausible aspect to a scheme which, in 1853, was suggested to the bishop—that of importing from England structures of wood and corrugated iron, the parts of which could be packed in a small compass, shipped to the colony, and erected in any proposed locality. Nothing could, to all appearance, be better adapted to meet the urgent wants of the diocese. There was much to be said in favour of such a plan. In England skilled labour was cheap, in Victoria it was dear, colonial wages being not less than five times as great as those which were commonly paid at home. There were no import duties in those days, and charges for freight were not much higher than in subsequent years. If a church, seated to accommodate 750 worshippers, could be built in Bristol at two pounds a sitting, and stonemasons in Melbourne demanded five and thirty shillings a day, it might reasonably be inferred that the English importations would be gladly adopted by expectant congregations, and subscriptions cheerfully raised to meet so light an outlay. Even so clear a mind as that of the bishop was carried away by this reasoning, but not so those of the more practical colonists, who could not be persuaded to admire these new inventions.

The Society for Promoting Christian Knowledge, however, approved of the idea, and made a liberal grant for giving it practical effect. The Rev. T. B. Murray, one of the secretaries, attended a service at Bristol in what might with truth be called an Australian church. From his description the following is taken :—

"Mr. Samuel Hemming, of Bristol, is the architect in whose hands the commission had been placed by the S.P.C.K. to erect a church and parsonage of iron for transmission to the land of gold.

"After a visit at that gentleman's residence, who showed our party all hospitality, we found ourselves at the works in a large open space, dotted with portable galvanized iron houses,

ranging from humble dwellings of two rooms each, for bachelor emigrants and gold diggers, up to a spacious hotel and a lodging house for fifty-seven persons. I also visited the decent-looking parsonage-house, with its six snug rooms, and pictured the little apartment tenanted by some humble-minded, self-denying missionary employed in the quiet duties of his sacred office, and studying how he might best arrive at the hearts and minds of his hearers. As three o'clock approached, I was obliged to leave the parsonage, with the scenes which fancy had conjured up, and to make for the principal object of my visit to Bristol. There above all other edifices, in the galvanized iron village stood the iron church, into which hundreds on this bright and cheerful afternoon were flocking, anxious to be in good time, and to obtain places. The service having been gone through, in which the congregation joined in a devout and attentive manner, the Archdeacon of Melbourne, who had accompanied us from London, ascended the pulpit.

"Seldom had a text been more happily chosen than that selected by the preacher on this remarkable occasion, from Eph. ii. 20, 21: 'And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom all the buildings, fitly framed together, groweth unto an holy temple in the Lord.'

"At the close of his sermon,he said—'In the colony for which this church is intended there has been a great advance in the visible agency, which encourages me to hope that in those regions the spiritual building of which the apostle speaks in the text has had its growth also. On the Bishop of Melbourne's arrival in his diocese, six years before, he found but three clergymen, and not one church completely finished for public worship. There are now three churches in which service is performed in Melbourne alone, and twenty-four clergymen. But though there is this increase in church accommodation and clergy, the vast flood of immigration into that colony, at the rate of five thousand weekly, sometimes two thousand in one day, leaves the wants of the Melbourne diocese as much unrelieved as ever. But how is church accommodation to be afforded? This

day that noble society, the Society for Promoting Christian Knowledge, is showing how in a colony where, from the high price of labour and the want of materials, all building is nearly at a stand, that want may in a measure be supplied. I can affirm it as my belief, that to produce a building equal to this edifice, in accommodation of worshippers of Almighty God, would require ten times the period in which this church has been erected at ten times the cost. But more such churches are wanted, half a dozen at least, and that instantly. We ask you to assist in this privileged work. We ask you to consider the persons who are to be benefited by your liberality—your own countrymen, congregating in masses in a far distant land, eager, most eager, to have a participation in the privileges you enjoy, and wherever in any measure such have been dispensed to them, receiving the same with great thankfulness, as evidenced by their kindness and liberality to their pastors. The bishop's post has been one of many difficulties and discouragements, and it is undertaken and carried forward by him in a true missionary spirit. Will you not cheer him in this sacred work? I can assure you that when he has from time to time received accounts in his distant diocese of the sympathy and kind exertions of friends in England, I have seen the tear of gratitude moisten his eye, and his countenance express the deep humility of his soul under such tokens of the Lord's goodness.' "

It would not be correct to say that the archdeacon's eloquence was exaggerated, or that the gathering of a Bristol congregation in an Australian church was not a poetical realization, or that the purchase of iron churches and parsonages was a failure, and yet the contrary cannot be asserted. Often did the bishop allude, half in sadness half in mirth, to his commercial failure as an agent for Messrs. Hemming of Bristol.

The structure in which Archdeacon Davies preached and Mr. Murray worshipped was intended for Williamstown, but was by mistake consigned to Melbourne, thus entailing the needless expense of conveying it several miles up the Yarra and bringing it back to its proper destination. Then again as a building packed in fifty or sixty packing cases is some-

what more intricate than a child's dissected map, care ought to have been taken to send proper working drawings, or else an expert from the building-yard to superintend the process of erection. These necessary steps, unfortunately, were omitted, to the great vexation not only of the Williamstown parishioners but of the bishop himself. The sole merit of these buildings was their cheapness, and as a builder could not be sent from Bristol without entailing considerable expense, the neglect to do so was excusable, but the absence of working drawings admitted of no justification. Moreover, the colonists had ample reason for disliking these buildings. They are hot, ugly and perishable. The scorching sun draws the nails, curls the iron-plates, and makes the interior as hot as a baker's oven. The style of architecture is hopelessly unpleasing, and such as suggests the factory or the warehouse. It cannot therefore excite surprise that one parish after another declined these corrugated makeshifts. In several instances the idea was entertained, appeals were issued for subscriptions, and after all the expenditure of effort and raising of hopes, the imported church was left on the bishop's hands. The St. James's enclosure in those days, instead of being an ornament to the city as a tasteful shrubbery, became a depôt for unwieldy packing-cases, marked with capital letters in squares and triangles. However, the difficulty did at last come to an end. The Gisborne Church people were content with one of the imported buildings. Port Melbourne, then known as Sandridge, erected another, and Williamstown remained for twenty years in possession of both church and parsonage. When this church was at last replaced by a handsome stone building, the original was transferred to Collingwood, where to this day it does good service as a Sunday-school in the parish of St. Philip's.

Whilst on the subject of church buildings, whether of iron or stone, it may here be recorded that St. Peter's Church, which has been mentioned as an object of interest to the bishop on the day of his landing on these shores, was consecrated on Easter Day, 1853, being the first in the diocese to be "legally and formally set apart from all profane and common uses, and consecrated to religious services." This ceremonial

was attended by the dean and clergy of the city, the church-wardens, and the trustees. Morning prayer was read by the incumbent, the Rev. H. H. P. Handfield, and the bishop preached from Heb. x. 25, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching."

After describing the early days of Ballarat, mention may, by a natural transition, be made of the pastoral country lying to the westward of that city, and known as the Western District. It has been mentioned that Portland, the seaport which forms an outlet for the produce of this portion of the colony, is senior to Melbourne, and that in very early days the Rev. J. Y. Wilson resided there as one of the chaplains appointed by Bishop Broughton, before Bishop Perry's arrival. In the year 1850 a clergyman was sent into that district to minister to the settlers in the rich valleys of the Wannon and the Glenelg, and was one in whom the bishop found a firm friend and a warm admirer. The Rev. Francis Cusack Russell, for such was his name, fills a large place in the history of the Church of England in that portion of Victoria. Being a man of cultivated mind, as well as strong will, he exercised great personal influence among his brethren, and in the Church Assembly always commanded attention and caused his individuality to be felt. In the extensive pastoral district where he first took up his abode, he continued to labour four and twenty years, and even now, though so long a time has elapsed since his death, no one can visit the Wannon valley without being made deeply sensible that he still lives in the warm affections of the people. Physically, as a young man, he was capable of a vast amount of exertion and endurance, for after having been most of the day in the saddle, riding hither and thither, visiting his people in his immense district, he would sit far into the night over his books. But what most of all drew the people to him, was his inexhaustible sympathy.

By Bishop Perry Dr. Russell was greatly beloved, and he, on his side, warmly reciprocated the feeling. He ever looked up to the Bishop as a man in every way his superior. He often said that he felt thrilled by his spiritual force and

influence. It is not likely that these two men, remarkable as they were for strength of character, as well as activity and independence of mind, always judged alike even on important points; but their varying views did not diminish their mutual esteem. After his long service, Dr. Russell found it necessary to visit England for the sake of rest. His protracted labours had brought on nervous disease, and he was returning in the sailing ship *Hampshire* in January, 1876, when he was seized with paralysis, and died within eleven hours of the attack. At Casterton, Merino, and Coleraine, there are handsome churches which were built through his efforts, and in which memorials can be seen that bear lasting testimony to the affection of his people.

The most important inland town in the Western District is Hamilton, and its importance in an ecclesiastical point of view is no less considerable. This fact was at an early period recognised by Bishop Perry, who selected it as the seat of an archdeaconry. The Church of England in this town has a history dating as far back as 1851, when it was an obscure village known as The Grange. In that year, and until 1855, Dr. Russell made frequent visits, preaching sometimes in the old Court-house and sometimes in the larger room of the old Grange Inn. Early in 1855, the first place of worship in connexion with the Church of England was commenced, and in the following year was opened. This building, which was capable of seating two hundred persons, was erected at a cost of £1,400, half of which was received from the public revenue. A parsonage was soon afterwards erected on a block of land, forty acres in extent, about a mile distant from the town. This glebe was secured by the forethought of Dr. Russell and a few zealous Churchmen, and is now of considerable value.

For a number of years, the Rev. Thomas Heron was in charge of the parish. On his retirement in 1875, Archdeacon Stretch took charge for a few months, and devoted all his energies to parish work. The congregations increased, the church was found insufficient, and even if its accommodation had been satisfactory, the same could not be said of the walls and foundations. Like too many other church-

buildings in the colony, it showed signs of premature decay, and threatened to become a ruin. The archdeacon strongly urged upon the people the necessity of erecting a new church, and initiated a movement for this purpose. The church, as is well known to all travellers in the Western District, is one of the noblest ecclesiastical buildings out of Melbourne, and stands on such a commanding site, that its spire, 134 feet high, forms a conspicuous landmark for miles around. Its history, however, was marked by various disappointments, and finally by a debt of £3,000. Before it was opened for divine service, Bishop Perry had retired from the see. Mention has already been made of the services conducted in 1852 by the Rev. J. H. Gregory, at Forest Creek and Mount Alexander, as well as at Bendigo. Our Church had its first experience of gold-field ministrations in this locality; whilst Ballarat, as has been seen, was not regularly provided for till the year 1854. The distance between Mount Alexander and Bendigo is about thirty miles. In those days, the whole way was remarkable for its beauty, and the road was firm and good. Here might the characteristic scenery of Australia be enjoyed under its best aspect. The country was one continued succession of hill and dale, covered plentifully with grass, not crowded with trees. Even Mount Alexander partook of this character, exhibiting grass to the very summits, and dotted over with trees that nowhere concealed the underlying verdure. For some distance from Forest Creek, the valley traversed by the road to Bendigo exhibited, in its lower levels, the marks of digging for gold. Here and there might be seen a solitary tent or a dray-encampment, where a party were trying their luck. Approaching Bendigo the scenery was of a more commonplace order. A dusty aspect ahead, with a fringe of tents on the outskirts, and hobbled and tethered cattle and horses, indicated the vicinity of this earliest scene of Australian gold-discovery. In the year 1852, the appearance of Bendigo was decidedly more imposing in a commercial point of view than that of Forest Creek. The scale of operations seemed larger, the stores and tents more numerous, the roads broader and more beaten down with traffic. At Forest Creek, the diggings formed comparatively a strip of the

valley ; here the whole scene was one vast display of mining operations.

It was at Forest Creek that the bishop first conducted divine worship on a gold-field. About the same time, the Rev. D. Wood was sent on a mission to Mount Alexander and to the locality which afterwards received the name of Castlemaine. This excellent man united sound scholarship and great natural ability with a peculiar gentleness of manner. After a brief stay in this place he was appointed to St. Peter's, Melbourne, as successor to Archdeacon Davies. He was much beloved by all who knew him, but had hardly entered upon his ministry in the metropolitan parish, when he met with the accident which terminated his life. His ministrations at Castlemaine were thus described in a publication of the period :—"On a memorable morning a notice met the eye and gladdened the hearts of Churchmen, announcing that a minister of the Church of England was to preach near Heap's Store, at the Lever Point, adjoining Moonlight Flat. The time for service having arrived, the reverend gentleman took his stand under a large fern tree, and commenced our beautiful and impressive service. The congregation consisted of about a dozen diggers, who stood under the canopy of Heaven, and joined in the use of the form of sound words with devotion and evident satisfaction. Some arrived after the service commenced, a few went away, whilst a considerable number remained until the close. These men, mud-bespattered and bearded, were orderly and attentive, and no doubt thought with lively recollection of privileges formerly possessed under more comfortable circumstances, but less valued at the time. Prayers being ended, the minister, in words nearly as follows, addressed the assembled miners :—'Fellow-diggers,—I am a stranger to you all, and, moreover, this is the first time in my life that I have made an attempt to preach an extempore sermon, or in the open air. 'Tis true, I had prepared a discourse, but I feel compelled, by the circumstances around me, to speak to you without consideration on the object we are all seeking for. All are seeking for *gold*,—' and then, with earnest and beautiful simplicity, he urged them to be as diligent in the search for the gold of

the Gospel, as they were, and had been, for the gold from the earth."

Soon after Mr. Wood's departure from Castlemaine, a wooden store in the Camp Reserve was obtained for the use of members of the Church, to serve as a temporary place of worship. The pulpit appears to have been a somewhat original specimen of ecclesiastical carpentry. Four round saplings were cut into lengths and fixed in the ground at the "chancel" end of the wooden store. Boards taken from old packing-cases that had once contained pickles, spirits, and other articles of consumption, served to cover three sides of the quadrangular arrangement, whilst the wall of the building supplied the back. An inside platform, on which the preacher could stand, and in front a sloping board on which he could place his manuscript, completed the first pulpit used in Castlemaine by clergymen of the Church of England. The chronicler adds that a "combination of labour" was brought to bear on this unique production, but leaves us to conjecture whether the ingenuity so combined was applied more in the direction of adornment or lighting. He adds that there was as yet neither communion table, nor rails ; but the edifice, however rude, with its furniture, however primitive, brought to the ministry of the Rev. Mr. Cheyne devout congregations, in which the camp officials and their families worshipped side by side with belted diggers in blue jumpers and clay-stained trousers. In the course of a year or two the wooden store was not only repaired but enlarged, and a communion table was added. It appears that Sir Redmond Barry, a judge of the Supreme Court, attended the services on one occasion, and avowed to the Dean of Melbourne that the sermon preached by Mr. Cheyne was the best he had ever heard in his life. In the year 1855 a stone church, accommodating about 400 persons, was commenced, but for two years made little progress above the foundations. Even these were faulty, and it was estimated that between £400 and £500 were wasted on work that had to be taken up and replaced, the total cost of the building from first to last being not less than £6,000. Enlargement has also been denied to this unfortunate structure by a circumstance with which St.

Paul's, Ballarat, has made us familiar, namely, that it is undermined. Hence it has remained without a chancel. Mr. Cheyne did not stay long in this parish, but was transferred to the district of Maldon, his place being taken by the Rev. John Barlow, who laboured until the latter part of 1858 with much success, and was then transferred to Kyneton. On the 17th December in that year Castlemaine was made the centre of an archdeaconry, and the Rev. Archibald Crawford, M.A., Dublin, was appointed incumbent on the 29th January, 1859, being at the same time nominated by the bishop as archdeacon. The population of Castlemaine in 1861 was found by the census return to be 9,683. In 1881 it was about 6,000, and remained stationary till 1889. In the year which saw the commencement of church-building, the numbers probably exceeded 11,000, and this illustrates the difficulty that has ever attended church-work on the gold-fields, that of diminished population, and its natural consequence, straitened means.

The career of the Archdeacon of Castlemaine was remarkable for the tenacity with which he adhered to his one post of labour. For more than twenty-three years he held office at this important mining centre, and gained thereby the fullest experience of church-work as affected by a gold-seeking population, its expansion and contraction, its hopes and fears, its pulling down and building up. In the first fifteen years of his residence, his labours were arduous and incessant, and his anxiety, caused by failing funds and depopulation of places once flourishing, was frequent and depressing. No part of the diocese has witnessed the closing of so many churches which were once well attended and prosperous. The archdeacon's visits, extending over portions of the area which now forms the diocese of Ballarat, bear testimony to his zeal and activity in those days when everything had to be built up *ab initio*. Probably he laid more foundation-stones, and preached oftener at the opening of new churches than any clergyman in the diocese, except perhaps the venerated Dean of Melbourne.

From Forest Creek and Mount Alexander the narrative of the diocese naturally proceeds to ecclesiastical affairs at Bendigo. It is hard for the narrator to say why this gold-

field is not at the present time the centre of a separate diocese, while Ballarat, which lost three years in founding the Church in early days, has for sixteen years had its own bishop, and can point to the progress of the Church which ensued on the division of the diocese. All experience has shown that beyond a certain point a bishop's labours are hampered by the growth of population and the increased demands on his time and strength. The episcopate of Bishop Perry shows what was accomplished by separating Victoria from the ecclesiastical jurisdiction of the Bishop of Sydney ; whilst that of Bishop Thornton, by its remarkable increase of clergy, building of churches, and collection of funds, has indicated the benefit arising from the labours of a separate bishop with his own Assembly and Church organization. The Church of Rome moves faster than we do, and has contrived to plant bishops at centres, such as Sale and Sandhurst, where our overworked diocesan has still to perform episcopal functions. The far-seeing eye of Sir William F. Stawell saw the necessity of subdivision, a point which he urged with all the energy of his strong nature, though he did not live to realize the accomplishment of his desires.

At the end of 1852, the Rev. J. H. Gregory moved from Forest Creek and its neighbourhood, and was licensed as the first resident clergyman of the Bendigo diggings, which had since November, 1851, been attracting an influx of population numbered by thousands. At first the incumbent's only abode was a covered waggon, in which he was accustomed to move from place to place. The church in which he conducted divine service was no less migratory and movable. It was a large tent that he pitched now in one place, and then in another, but most frequently on the hill where the first Sandhurst church was built. This hill was the favourite spot on which the diggers held indignation meetings, to protest against the licence fees and to ventilate other grievances. A site used for a similar purpose in Castlemaine is to this day called by the significant name Agitation Hill.

After some months this hill, or about one acre and a half of it fronting three streets, was reserved for Church purposes

and a 'slab' building with canvas roof was erected for worship. In this primitive structure, service was held until superseded by the present church, which rose at its side.

The foundation-stone of this church, to which the name "All Saints" was given, was laid 22nd January, 1855, by Mr. Wollaston, a Government official, and brother of Rev. H. N. Wollaston, of Trinity Church, East Melbourne. The material employed was a freestone that abounds in the locality, but noted unfortunately for its perishable quality. The style is Early English, the intention being to erect a tower or spire as a part of the principal front, but this has not yet been carried out. The church, of which the first cost was £4,500, is seated for 500 persons. The formal opening took place October, 1856, when the trustees took advantage of Bishop Barker's visit to the colony to enlist his services for this purpose.

The church, under the incumbency of the Rev. J. D. Brennan, had not been used for divine service more than nineteen months, when the faith and patience of the Churchmen of Sandhurst was put severely to the test by a serious accident to the building. A violent cyclone swept over the place and caught the unfortunate Church of All Saints in its destructive career. The building was unroofed, the western wall cracked and thrown out of the perpendicular, and the whole edifice so shaken, that it had to be taken down and rebuilt at an outlay of nearly £3,000. The Bishop of Melbourne presided at a meeting of the parishioners held a few weeks subsequent to the catastrophe, when he not only showed his practical sympathy for them in this vexatious trial, but addressed some cheering words in reference to two events which came very near together, the loss of the church and the departure of the Rev. J. D. Brennan, their pastor, in consequence of impaired health. "They had lost their church," the Bishop remarked, "which showed that the work had been imperfectly performed. The question was now, whether they would give way to despair and despondency. Their trustees were not afraid; they had taken the necessary steps and proceeded to pull down the walls preparatory to erecting them in a permanent manner, and

he trusted the parishioners would cordially co-operate with them in getting the work well done. It would not do to give anything up in this country ; they must look the matter in the face courageously, and give all the assistance in their power. He hoped that all would take an interest in assisting under the disastrous circumstances. One thing was necessary in the Church of England in this colony, viz., self-reliance. They came from a land where their exertions in this respect were not required, and they were consequently not prepared for such emergencies. He had often asked the question : Who were the Church ? He answered : Not the bishop, nor the clergy, but the people themselves—they constituted the Church. It had been said that the Church was apathetic ; well, then, let them put aside apathy, be energetic, and arouse themselves to a sense of their responsibilities." The church was restored within a short time, and duly opened by the Dean of Melbourne.

The Church of England in Sandhurst had to pass through troubled waters. Cyclones were not its only trials ; but for some years it was greatly retarded by discussions of various kinds, but not such as involved principles of permanent importance. The Rev. J. D. Brennan was licensed to the incumbency in 1855, and held the position till October, 1857. During his short incumbency, he was involved in much correspondence with the bishop, as well as in protracted disputes with his parishioners, arising apparently out of such difficulties as were apt to beset parishes in those early days. Out of the multitudinous correspondence that has survived the lapse of time, the following letter may be selected as characteristic of the writer's kindly feeling, and as throwing some light on Church difficulties :

"Bishopscourt, *May* 23, 1857.

"My dear Mr. Brennan,—Your letter of the 13th inst. has caused me much concern and anxiety. That your health has been greatly impaired by over-exertion of body and mind, and that you need rest and quiet for a season, I have no doubt ; but I have great doubt whether it would be well for you, or for the Church at Sandhurst, that you should resign

your post at present. For yourself I think it will be much better, if with God's help you can do so, to overcome the depressing influences of a weakened body and a care-burdened spirit, and to acquire the power of serving God in the station whereunto he has called you, 'with a quiet mind.' I am afraid of the result to yourself of giving way to your present despondency—for despondency it is, whatever you may say about it. Moreover, it will be difficult to find another post where your active energy and anxious disposition will not produce the same consequences as at Sandhurst. On the other hand, I do not know how to supply your place there. I have been running over in my mind the names of all the clergy of the diocese, and there is not one suited to the post whom I should not be exceedingly sorry to see removed from that which he at present occupies ; for it is a great evil for a minister to leave his flock just when they are beginning to know his character and appreciate his worth. I quite agree with you as to the importance of Sandhurst, and the necessity of placing a truly able man there. The question is, where is such a man to be found ?

"Write to me again, and tell me how you are, and what you think of my advice. The Lord be with you.

"Your faithful brother in Christ,

"C. MELBOURNE."

A temporary arrangement with the Rev. J. Stone was carried into effect, in accordance with which that gentleman resided in the parish for about two years. Some of the parishioners petitioned the bishop to make the appointment absolute, but his lordship offered the incumbency to the Rev. W. R. Croxton, who accepted it, and entered upon his incumbency in October, 1859. The times were exceedingly stirring and busy, so that the new incumbent had his hands full of work. The people in the neighbourhood were asking in a dozen different places for religious services, and as these places formed part of the parochial district of Sandhurst, Mr. Croxton, rather than the Archdeacon of Castlemaine, was expected to organize the work. This he attempted to do, but from various causes the success was in many instances partial and spas-

modic. The local newspapers opened their columns to much angry correspondence, which did not much conduce to the healthy growth of the Church. However, progress was made, and in ten different townships services were conducted with regularity within a short distance of All Saints'. During Mr. Croxton's incumbency the building again showed signs of decay, the south wall being faulty in materials and construction. The chancel had to be pulled down, when one of greater size and with an organ-chamber attached, was built at a cost of £1,200.

It has to be recorded of the Church of England in Sandhurst that fifteen years had elapsed after the discovery of gold, before a second church was commenced. At length, in 1866, a move was made and a site fixed upon, but this was the signal for determined opposition from the authorities of the mother church. They contended that this new church should be built at a greater distance from the old one, and indicated a locality for the site, which the friends of the new scheme objected to as having but a sparse population. These objections, however, were not allowed to have weight, the St. Paul's Church-scheme advanced, the site was permanently secured, the boundaries of the new parish were defined, and a successful canvass for funds was effected. A plan was adopted for a church of rather ambitious proportions, the nave of which was not less than sixty-three feet from floor to ridge, seventy feet in length, and thirty-three in width. This was the portion first built. Whilst the church was in progress, a bazaar was held in aid of the building fund, and according to a custom which had prevailed more or less in that gold-field, raffles were introduced. Somewhat to the consternation of the stall-holders, several ladies were singled out by the Attorney-General, charged with breaking the law, and were summoned to the police-court accordingly. This incident caused annoyance to the few and amusement to the many; the highest legal talent was engaged for the defence, and by the help of forensic eloquence and possibly a certain amount of popular dislike of the prosecution, the offenders were allowed to escape. The church was opened in November, 1868, when the Dean of Melbourne preached from the text

Haggai ii. 9: "The glory of this latter house shall be greater than that of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts." The dean was evidently preaching on one of his favourite topics, but the Sandhurst people wrested the text from the discourse, and preached their own sermon on its several clauses. The chronicler tells us that the text did not fail to provoke unpleasant comment in the local Press. The latter house was St. Paul's, the former house All Saints', we may presume, whilst the "peace" which was to be given "in this place" was the cessation of the bickerings of rival parishes, and the burial of the hatchet after the battle of the sites.

Amongst the zealous Churchmen attracted to St. Paul's was Dr. Pounds, the coroner, who conceived the idea that one way to secure the fulfilment of Haggai's prophetic announcement would be to add to the "glory" of St. Paul's by building a tower, and obtaining a peal of bells. He undertook to guarantee a considerable portion of the cost of the peal, but unfortunately the subscriptions fell short, and the undertaking saddled the trustees with a heavy debt, which long proved a drag upon parochial resources. It may be mentioned that the bells cost twelve hundred and sixty pounds, a large outlay for a struggling parish.

CHAPTER VIII

CHURCH CONSTITUTION

The Bishop's early Views on Patronage—Letter to Broughton in 1850—Registrar commissioned to draw up two Bills—Opposition—Indignation Meeting—Bills withdrawn—First Conference, 1851—Sketch of Sir W. F. Stawell—Archbishop Sumner's Bill—Convocation and Prerogative—Second Conference, 1854—Draft Bills—Debate in Legislative Council—Bill passed—The Bishop visits England—Downing Street—Failure expected—Returns to Melbourne—Royal Assent obtained—The Problem in other Dioceses—Canadian Legislation—Mr. Labouchere's reference to the Diocese of Melbourne—Capetown—Adelaide—Newcastle—Sydney.

Bishop Perry had no sooner entered upon his episcopal duties in Port Phillip, than he saw that the powers conferred upon him by letters-patent from the Crown could not be exercised without bringing odium upon his office, and thereby weakening his spiritual influence. He always described himself as having sympathized in early days with the Whig party, and was altogether opposed, both in civil and ecclesiastical affairs, to the investing of any individual with despotic power. Not only had the Crown by the letters-patent conferred such power on the episcopal office, but the Church Act of New South Wales had practically the same effect. He was anxious therefore from the first, not only to divest himself individually of absolute authority, but to do so under arrangements that would be binding on his successors. No device for giving effect to this purpose could be more effectual than the establishment of a Church Constitution on a basis analogous to that of the British form of government, in which the laity and clergy should be separate elements of a tri-

partite system. Given a constitution, all necessary Acts and Resolutions would express the will of the clergy and laity, whose rights would be conserved without trenching on the prerogative of the bishop. The need, however, was urgent. The bishop had already had experience of the fierce light that beats on the episcopal throne, and in the discharge of his duties this light, in the form of lay criticism, was likely to be brought to bear on two special occasions. There was the occasion of having to appoint a clergyman to a vacant parish, where the duty imposed on all the members of the Church in that parish to contribute to his support, and the interest which they could not but feel in his spiritual qualifications, entitled them to express an independent opinion. There was also the occasion, not often likely to occur, when the Bishop would *virtute officii* have to inquire into the conduct of a "criminous clerk,' and after due investigation sentence him to deprivation or suspension. The diocese needed enabling powers, on the one hand, for regulating patronage, and on the other, for constituting an ecclesiastical tribunal. If, however, such machinery was to be established, it was necessary to call in the aid of the Colonial Legislature. The Church Act then in existence gave power to the bishop, but in a crude and unsatisfactory form, to accomplish both these objects. Virtually it said to the bishop, if you want to appoint a clerk to a particular parish, grant him a licence ; if you are not satisfied with a clerk at any time, revoke his licence. The authority thus conferred had a strong savour of the parade-ground, for the bishop has but to say to the object of his choice, "Come," and he cometh ; and to him who has excited his displeasure, "Go," and he goeth. In regard to the exercise of patronage, the bishop showed his penetration by suggesting an arrangement that forty years of Acts and amending Acts have not materially altered. So far back as 1850, Bishop Perry proposed to vest the patronage of any benefice in three churchwardens, controlled by a right of veto with which the bishop was to be armed. This scheme did not meet the views of the Metropolitan at Sydney, who was not disposed to part with the powers with which he was entrusted ; but his brother of Melbourne stoutly contested his

position, as will be gathered from the following extract from a letter to that prelate, dated July 4th, 1850: "The question of ecclesiastical patronage is confessedly one of great difficulty, and I am well aware that there must exist great difference of opinion upon it. Many, of whom I perceive your lordship to be one, will think that the bishop should be invested with the absolute power of placing the clergy of his diocese according to his own discretion, and I do not doubt that when he is, as we may hope he generally will be, a single-hearted and judicious man, many advantages will result from this arrangement. It has been said, and with some plausibility, that a despotic government is the best possible provided that the despot is a good and wise man. But, even under the most favourable circumstances, I exceedingly dislike despotism, believing that whether it exist in the Church or the State, the disadvantages always preponderate over the advantages. A limited monarchy is that which I consider the most desirable for both. One of my chief reasons for this is, that despotic authority crushes all independence of thought and action in those who are subjected to it, however wisely and mildly it may be exercised; and also that there is great danger of its affecting injuriously the character of him who exercises it. Moreover, with regard to the Church in these colonies, I am convinced, in my own mind, that it will never gain a hold of the affections of the people, unless there be something of the popular element introduced into its constitution. Even now, there are not a few who talk of what they absurdly call a free Episcopal Church! I do not anticipate that this feeling will come to any sort of head here at present, but I feel assured that it would do so hereafter, if the Bishop should retain the power of appointing ministers to the vacant churches at his sole discretion, and exercising an indefinite authority over the clergy.

"Even among those who are most attached to our communion there is much jealousy upon these two points. By giving the laity a distinct voice in the former, and establishing the latter upon a certain fixed basis, we shall, I consider, at once remove their fears and stir up in them much more zeal for the extension of the Church. Nor do I see the least

objection to this upon principle, but rather the contrary, for it appears to me undeniable that the early constitution of the Church was a limited and not an absolute Episcopacy, and that the latter was the growth of a late and corrupt period. So likewise the constitution of the Anglican Church is obviously of the same character. In it the power of the bishop is perhaps too much restricted. By the present Bill for the diocese, we propose to give the Bishop an absolute irresponsible power of rejecting any clergyman who may be nominated to him as minister of a particular church. The proposed arrangement is, so far as I can recollect from a conversation that I had several years ago with Bishop McIlvaine, exactly similar to that established in the American Episcopal Church, where it works exceedingly well, and I do not see why it should not work equally well here. With regard to the right of the Government to interfere with our Church, I perfectly agree with your lordship that they have no right, except at our request, or with our free consent, but we are so circumstanced, that we can do nothing without the assistance of the Legislature. As a branch of the Church of England, we cannot make laws for ourselves, and without duly recognized ecclesiastical courts, we cannot maintain any discipline except by an irresponsible exercise of authority.

"Your lordship says that the Government do not possess, and that they shall not have, the power of appointing clergymen to any situation in the colony, and I should be quite prepared to unite with you in resisting the exercise of any such right to the uttermost. But I know positively that Earl Grey claims it, and although our present Governor and Superintendent are never likely to give us any trouble respecting it, some future persons holding those offices may, especially if they take any offence against us, occasion us very serious annoyance."

In deciding on the principle of a Church Discipline Bill, the bishop had less trouble. The English Act was *mutatis mutandis* suitable to the colony, and a transcript was likely to answer every purpose. Such a measure had been prepared, but the bishop was less anxious about its success, as its necessity was much less urgent. Ecclesiastical offences were

not likely to be of frequent occurrence, and it might be long before a tribunal was needed to be brought into action, so that the bishop could afford to be indifferent, even if the bill were thrown out or withdrawn. He anticipated that it would be well discussed, and if men's minds thereby became enlightened on the subject, the way would be prepared for subsequent legislation adapted to the exigencies of the Church.

Under these circumstances, and with these two objects in view, patronage and discipline, he commissioned his registrar, Mr. Henry Moor, to introduce two bills in the Sydney Legislative Council. Mr. Moor was an excellent man for such a commission, being a shrewd, clear-headed lawyer of extensive practice, and not without experience in political affairs, as he had for some time represented Port Phillip in that body. In his letter of directions the bishop points out that two earnest-minded Churchmen would be associated with him in this important work of preparation.

"Yourself and Messrs. Pohlman and Sladen will be the best judges as to the power of carrying into effect the regulations which you propose to adopt in this colony. With regard to the Act for Regulating the Temporal Affairs of Churches, I would suggest a yet wider application of the fund arising from pew-rents. I do not see any reason why a portion, at the discretion of the churchwardens and with the approbation of the bishop, should not be appropriated towards the maintenance of the minister. I would also suggest, that the trustees of any church, appointed according to the directions of the Act, should be authorized to nominate to the bishop for his approval, whenever a vacancy should occur, a minister to such church. I am well aware that this clause would introduce a most important change into our ecclesiastical system, but the more I have considered the subject, the more am I convinced that some such change is required in order to secure the attachment of the people to our Church, and make them feel that they have a real interest and a certain responsibility in its well-being and efficiency. I am sure that the retention of patronage in the hands of any individual, whether that individual be the bishop or the representative of the Crown, must be injurious, if not absolutely ruinous, to the permanent pro-

gress of the Church. The bishop should, however, have power to reject any person nominated for a spiritual charge, if he do not consider him suitable."

It is worthy of note, that in the same letter of direction to his registrar, the bishop anticipated by five and thirty years the forming of a trust corporation, which has quite lately been constituted by the Church Assembly under the authority of the Legislature. His lordship puts this question to Mr. Moor,

"In the case of the Church of England, might not all churches and church-lands be vested in the bishop, who is a corporation-sole, the same powers and privileges as before being reserved to the trustees?"

In regard to the probable success of these bills when introduced into the Sydney Legislature, the bishop had his misgivings, as in that body Melbourne had little weight, and the legislation asked for was exclusively for the new settlement, and not for the whole colony. Mr. Moor did not share these doubts, and thought that the measures had a better chance at the old seat of government than they were likely to have in any local legislature that might be established in Melbourne.

Mr. Moor seems to have had but little time for discussing these bills with the legal gentlemen, Messrs. Pohlman and Sladen, who were appointed to confer with him. After he had proceeded to his legislative duties in Sydney, a copy of the bishop's letter of directions, from which these extracts have been given, was discussed by Mr. Sladen with the Christ Church trustees at Geelong. The draft bills were at the same time submitted to that body. More than six months after Mr. Moor had received his directions, the bishop was startled at receiving a letter from Mr. Sladen in his capacity of secretary to the trustees, dated 18th July, 1850, and containing the following paragraph:—

"On behalf of myself and the trustees of Christ Church, I beg respectfully to request that your lordship will so far meet the wishes of many of the members of our communion as to direct your registrar not to press the new Church and Clergy Discipline Bills through the Council, until an opportunity has been afforded to those persons who are likely to be interested in and affected by them, to make themselves

acquainted with the nature, object and details of those bills."

To this request the bishop could only reply by a courteous but firm refusal. He had no objection to explain the bills to any gathering of the members of the Church in the town of Geelong; but regarding as he did the proposed legislation as of the utmost importance to the Church, he could not, merely at the request of a few gentlemen, ask Mr. Moor to postpone his application to Parliament. In the course of the correspondence, to which this discussion was prolonged, the bishop reminded them that the office of a trustee was not to discuss general questions of polity, but had strict reference to the property which he holds in trust, and was clearly defined by Parliamentary statute. A meeting was held in Melbourne at this time, at which the bishop gave the explanations which he had offered to the Geelong trustees, the details of the two bills being made the subject of a clear and exhaustive comment, reports of which appeared on the following morning in the local newspapers. The bills were now public property, and the press did not fail to submit them to severe criticism. The reporters had not in every instance conveyed a correct idea of the bishop's statements—a circumstance that could hardly create surprise, as they enlarged on technicalities which even the clergy themselves, the persons most interested, are often slow to grasp. In regard to the financial clauses of the bill relating to temporalities, the journalists assumed that their object was to give to the Church of England an undue share of the Government grant, and an enactment that the bishop should first give his approval to any appropriation before the money was paid from the Treasury, was interpreted as an extension of episcopal powers already too autocratic. This had always been the custom, and what was now sought was to give it the stamp of legal obligation. Then the withdrawal of a clergyman's licence, on due cause being shown, was a theme for cavil; but the old Act gave this power without the proposed modification. In vain the bishop pointed out that his chief object was the curtailment of his power, as his critics either could not or would not comprehend the situation. The press reiterated the question to the members

of the Church—Why apply to the Legislature for what you can do yourselves? ignoring the fact that there were no means of defining and limiting episcopal authority in the colony except by an Act of Council, the constitution of our own branch of the United Church of England and Ireland rendering it impossible to effect this object in any other way. The Clergy Discipline Bill was a yet more favourite mark for the shafts of journalism. Although little more than a transcript of an English Act which had passed without exciting discussion beyond the walls of Parliament, it was denounced as tyrannical, and other phrases of similar import were freely used. The bill was of necessity constructed upon the principle of episcopal jurisdiction, but it provided that the exercise of that jurisdiction should be by a regular process of such a nature as to give the accused the fullest opportunity of defending himself, and to secure him from the arbitrary judgment of the bishop. Both the bills had been framed to anticipate any complaint that other denominations were being interfered with. Still this charge was a convenient one to bring forward, although to any impartial person it was evident that there was no ground for suspecting a desire on the part of the promoters of the measure to encroach upon the rights of any other communions. They affected only the relative claims of different congregations or parishes belonging to the Church of England in regard to one another.

This unexpected opposition could not but be discouraging. The more earnestly the bishop desired to simplify the government of the diocese, and to popularize it even at the expense of the powers conferred on him by the Crown, the more vexatious it was to be charged with tyranny and oppression. The members of the Church over which the bishop presided, were divided in their opinions, whilst many outside the pale were loud in their expressions of dissatisfaction. A manifestly erroneous impression prevailed, that the ruling powers were disposed unduly to favour the Church of England whenever an opportunity was afforded for so doing, and interested persons were not slow in discovering some grievance or other on which they could dilate. For example, the chaplains at Geelong and Portland had smaller allowances from the public

treasury than the head chaplain in Melbourne, and if a Presbyterian or Wesleyan in Melbourne was only paid at the lower rate, the grievance was complete. The St. James's allotment was still more available for the purpose of rousing prejudice against the Church of England, and it was monstrous in the eyes of the malcontents that both in land and money the bishopric was endowed at a higher rate than the ministry of any other denomination. These objections were of less weight than those which have been already described, but the little community was kept in such a ferment by them that the Mayor of Melbourne, Dr. Greeves, himself a Churchman and in favour of the bills, was constrained to convene a public meeting to consider them, when the room was filled with an excited crowd, including ministers of the Presbyterians and Independents, besides laymen, Roman Catholic and Protestant.

On this occasion the well-worn arguments against Mr. Moor's bills were repeated, whilst the expressions of dislike to a dominant Church showed more heat than ever. These feelings found vent in a petition to the Legislature to reject the obnoxious bills "because they were partial in their character, subversive of the principle of denominational equality evidently recognized by the present constitution of the colony, calculated to aggrandise a particular sect, and to plant a dominant Church in the country. And that these bills, by arming an ecclesiastical court with secular powers, were fraught with the utmost danger to their civil and religious liberties, and could not be viewed by an enlightened British community but with feelings of jealousy and serious apprehension." This opposition gained its end, the Sydney Council sympathized with the prayer of the petition, echoed the prejudices of the Melbourne opponents, and Mr. Moor, as a wise strategist, withdrew his two measures and resolved to bide his time.

It has been seen that a conference of five Australian bishops, with the Bishop of New Zealand, was held in Sydney in October, 1850, when besides other business their lordships passed a resolution urging on the several dioceses the expediency of holding provincial and diocesan synods of bishops

and clergy, as well as conventions of the laity. In the following March the president of the conference, Bishop Broughton, addressed a circular to the clergy of his own diocese, proposing *inter alia* a petition to her majesty for "the removal of any disabilities which might stand in the way of framing a Church constitution." About the same time, and in obedience to that resolution, Bishop Perry proposed to hold a conference of clergymen and representatives in his own diocese for 'considering various subjects, especially the constitution of the Church of England in Port Phillip with regard to the expediency and mode of organizing diocesan synods and conventions, acting either separately or collectively, and the functions with which they should be invested." The conference met 24th June, 1851, and sat till the 9th July. Resolutions were passed in reference to councils of the Church as follows :—

1. That this conference considers it desirable that the Church in the diocese should, from time to time, assemble by its representatives.

2. That it is desirable that the clergy should meet with the laity in one house, to be presided over by the Lord Bishop.

3. That the assembly should consist of all the licensed clergymen of the diocese being in priests' orders, with one or more representatives from each parish.

Amongst the lay representatives brought together at this conference occurs the name of William Foster Stawell, who was returned for Burn Bank. He had in the previous year (1850) taken an active part in the public welcome given to Bishop Short of Adelaide, when that prelate was on his way to the conference of six Australian bishops in Sydney, so that from a very early period in the episcopate of Bishop Perry he had shown that warm interest in the Church of England which, during the remainder of his life, or nearly forty years, was ever most gratefully acknowledged by the Churchmen of the diocese. The bishop, who persistently kept before him the co-operation of clergy and laity as his ideal, recognized in his friend all the elements of character which render this union possible and in every way advantageous. What he said of him in the year 1874, when he had

quitted the colony, might have been said in 1850 or at any intermediate time. "Sir William Stawell has been a most earnest and valuable assistant (viz., in selecting a clergyman for the see of Ballarat). I cannot express to you how strongly I feel the great goodness of God in bringing us both to England at this time and enabling us to work together as we have. We have acted throughout as one man with two heads, calling together upon persons with whom we could consult personally, and reading over letters from those with whom we could not converse, discussing every point, and carefully weighing the qualifications of every one who was recommended to us."

Sir William Stawell was born in July, 1815, and was nearly seventy-four years of age at the time of his death. He was the second son of Mr. Jonas Stawell, of Old Court, in the county of Cork. He studied at Trinity College, Dublin, where he acquired classical honours and (in 1837) the degree of Bachelor of Arts. With the intention of adopting the law as a profession, he entered himself at King's Inn, Dublin, and Lincoln's Inn, London, and in 1839 was called to the bar. Mr. Stawell came to the colony in 1842, and engaged in squatting pursuits in conjunction with his relative, Mr. J. F. L. V. Foster. He also practised as a barrister in Melbourne, and soon secured his share of business. He was a great advocate for the separation of the Port Phillip district from New South Wales, and also for the abolition of transportation to Australia, and in the demonstrations which were held from time to time with a view to the accomplishment of these objects he took a prominent part. In 1851, when separation had been secured, and the colony, under the name of "Victoria," was declared independent, Mr. Stawell was created attorney-general. This, of all the appointments made by Governor La Trobe, appeared to give the greatest satisfaction. The selection was all the more acceptable because, for some time previous, apprehensions were entertained that the chief law officer of the Crown would be some other than "the able, conscientious, and high-minded man" ultimately chosen for the position. For five years—the most eventful lustrum in the history of the colony — Mr. Stawell held uninterrupted

possession of the attorney-generalship, and both in that capacity and as a nominee member of the local Legislature —where he distinguished himself as a skilful debater—he discharged his duties in a manner which left its mark deep on the history of the colony. The times were troublous. The influx of the gold-seekers introduced a vast disorganized population to our shores. Society was upset. On one of the diggings the discontented spirits were in open rebellion, and were not put down without serious bloodshed. In such times the attorney-general of a Crown colony, with his great powers and his great responsibility, had an onerous duty to discharge, and Mr. Stawell never flinched. A storm of unpopularity was directed against him, but he went on, sustained by his own consciousness of right and by the approval of his associates. The learned gentleman took a very active part in connection with the framing of the Constitution Act. His connection with this measure cannot be more accurately put than in the words of his successor :—" The community of the time," says Mr. Higinbotham, speaking of the Constitution Act, " was apathetic and almost wholly uninformed on all political subjects. In this place, and by the members of the profession of the law, it is not, and I hope it never will be, forgotten, that the foremost, *longo intervallo*, of the pioneers of Victorian legislation, foremost in capacity, in public spirit, and in unselfish devotion to exacting duties and to unremitting and stupendous labours, was he who afterwards as chief justice of this court administered for twenty-nine years the general body of Victorian laws, most of which he had himself designed, prepared, and carried into legislative effect."

In 1856, on the inauguration of the constitution, Mr. Stawell gracefully accepted the new order of things ; and, being invited by influential requisition to become a candidate for the representation of the city of Melbourne, in the Legislative Assembly, he readily responded to the calls, and engaged with characteristic ardour in an election contest, which resulted in his return. Mr. Stawell had been the subject of systematic abuse, and at his first meeting he turned and faced his foes. His courage and his frank explanations told, and the meeting was a triumphant success, and secured

for him his election. The contest proved, indeed, that the grumbling was loud and not deep, and that Mr. Stawell had the enthusiastic confidence of the stable sections of society. He was the "still strong man" of the politics of the period. In February, 1857, Sir William à 'Beckett resigned, from failing health, the office of chief justice of Victoria, and the vacant dignity was conferred upon Mr. Stawell. By this time the political animosity of the gold-field period had faded away, and the high abilities, the unwavering rectitude, the elevated moral tone of Mr. Stawell were recognized and appreciated throughout the land, and this appointment was as satisfactory to the colony as was that of 1851.

In bidding adieu to the Legislative Assembly on the occasion of his elevation to the Bench, Mr. Stawell made these remarks:—"As I am about to take a position which will preclude me from occupying my usual place in this Assembly, I avail myself of this occasion to address a few words to the members of both the old Council and the Assembly. I see many old and well-remembered faces around me, and I must acknowledge the uniform courtesy and kindness always shown to me during the many years I have held the office I am now resigning—an office not the most popular. I have been in this House from the very commencement of a local legislature, and though I do not possess the most patient temperament, I must bear my testimony to the fact that I have received (with only one exception) a uniform exhibition of the patience and kindness of honourable members." The new chief justice received at the time a fitting testimonial from the citizens of Melbourne, and knighthood from the hands of her majesty followed soon afterwards.

In August, 1886, he placed his resignation in the hands of the attorney-general. With his resignation Sir William Stawell's association with public affairs may be said to have terminated. He was soon after appointed lieutenant-governor—an appointment which formed a fitting close to a long and honourable career of public usefulness, but the position did not entail any active service. With the exception of Church matters, in which he continued to take a lively interest, his declining years were passed in quiet home life,

and intercourse with friends, his public appearance being limited to a few ceremonial occasions.

As a judge, it may be said of Sir William Stawell that he was upright, impartial, and assiduous. He always took a deep interest in the material welfare of the colony. He was president of the Philosophical Institute (now Royal Society) of Victoria in 1858-9. He was an enthusiast on the subject of exploring the interior of the Australian continent, and as chairman of the Exploration Committee of the Royal Society he actively superintended the arrangements in connection with the Burke and Wills expedition, and, on the occasion of the funeral of the lamented explorers, he headed the large band of mourners who followed their remains to the grave. He was a member of the Council of the University from the time of the foundation of that institution, and on the death of Sir Redmond Barry, who had been for many years chancellor of the University, was appointed as chancellor in his place. This position, after occupying it for some months, he resigned.

His character cannot better be summed up than in the words of the present Bishop of Melbourne :—

"Arriving in a land where law was weak, and where no settled constitution was yet assured, he set himself to rule the lawless multitudes. His clear and vigorous mind grasped the situation, and unravelled all its tangled threads. He saw that reverence for law was essential to the stability of the State, and men should praise God for His goodness in having raised up a man so singularly qualified to steer the ship of State through the storm. A judge was the visible embodiment of the law, and when he was incorruptible, above all suspicion of being influenced by the fear or favour of his fellows, something of awful majesty hovered round his person. Sir William Stawell never spared himself in the conscientious discharge of the onerous trust imposed upon him, and was always guided by a strong sense of his duty to God and to the community in which he lived. The history of his life as a judge, a man, and a politician, was a splendid example to us all. He was a just man, and, more than that, he was a sincere believer in the Son of God as the Saviour of the world. Like

Lord Hatherley, Lord Cairns, and Lord Selborne, he was a diligent worker for the Church, teaching in the Sunday school morning and evening. He was also for many years a prominent member of the Church Assembly and a loyal supporter of the former Bishops of Melbourne in promoting the glory of God and the good of the Church. The record of his life might prove a living seed sown in the hearts of the youth of Victoria, filling them with high resolves and noble aspirations that might transform and ennoble their whole character. Though he was not born here, neither did he die here, Victoria might fairly claim him as her own. His trials and struggles, his honours and successes, were part of the history of the colony, and the work that he had done would always add lustre to its annals."

The session of the conference, extending to a fortnight, gave ample scope to what the bishop thankfully acknowledged at its close as "zeal for the welfare of our Church, patient attention, and mutual forbearance and kindliness exhibited alike by clergy and laity throughout the whole of the deliberations."

In framing a constitution on the lines thus indicated, the bishop saw from the first that there must be not only equal representation of clergy and laity, but that it could not be established without legislative enactment. This was a true grasp of the situation, but the problem was beset with difficulty, as the abortive attempt to carry Church bills in the Sydney Legislature had already shown. There were two Parliaments at opposite ends of the earth, either of which had power to legislate on the question—the Imperial and the Colonial. The attempt was first made in England, when the Archbishop of Canterbury (Dr. Sumner) caused a bill to be prepared which would have the effect of enabling any colonial bishop to share his autocratic power with the clergy of his diocese and with a body of representative laymen. This bill actually passed the House of Lords, but when carried down to the Commons was thrown out. At the same time the reason for the rejection was not so unfriendly as might at first sight appear, because many who voted against the measure argued that as the colonies had been placed under

constitutional government and had parliaments of their own, it was fitting that in a matter so mixed up with their interests they should let their own voice he heard, and undertake any legislation that might be needed.

In a well reasoned statement that Bishop Perry addressed to his diocese, he asked: "Upon what grounds, if we request to have an enabling act, can our Legislative Council refuse to give it to us?" Practically the adverse minority replied by this taunt—for it cannot be called an argument—"We do not understand why the British House of Commons refused your request, but they did refuse it, and we will follow their example."

What these opponents did not understand was the reason why English constitutional law was at variance with the establishment of a Church parliament. Perhaps a brief reference to history may not be out of place, if thereby the difficulties with which the diocese had to grapple in the person of the bishop can be better understood.

The English convocations, one in the province of Canterbury and the other in that of York, are assemblies of the bishops and clergy of the province to consult on matters ecclesiastical. Synods of the clergy, convened by the authority of the bishop of the diocese for the discussion of things spiritual, were held in England from the first establishment of Christianity to the time of Henry VIII. From that period they were expressly forbidden to act unless called together by the King himself, and it is this bearing of convocation on the royal prerogative that lies at the root of the whole question. During the reign of Edward I. and subsequently, convocation had been made a battle-field in which the rights of the Pope and those of the sovereign were repeatedly brought into collision, whilst the clergy were made to feel that their privilege of assembling to manage their own affairs, though conferred in appearance by the archbishop, was really kept in the tight grasp of the king. In mediæval times, the privileges of the clergy served as a check on the despotism of the sovereign, but on the other hand, the sovereign, jealous of such checks, had every disposition to magnify his office and strengthen his claim for supremacy. Subsequently to

the Reformation, the convocation with the archbishop at its head, consisted of the bishops of the province, these forming the Upper House ; whilst the deans, archdeacons, a proctor for each chapter and two from each diocese, elected by the parochial clergy, constituted the Lower House. In a few instances under Henry VIII. and Elizabeth, they were consulted as to the reformation of doctrine or of worship, but the power to enact fresh canons without the king's licence was expressly taken away by a statute of the former monarch, and though subject to this condition, was further limited by later acts of parliament. Moreover the power of legislation is still further crippled by the principle that no recent ecclesiastical canons are binding on the laity, so that the business of convocation is well nigh reduced to a shadow. In the reign of James I. this limit to the power of convocation was not only preserved intact, but was thus formulated by the judges in a committee of the House of Lords : (1) A convocation cannot assemble without the consent of the king. (2) They cannot confer to constitute canons without the licence of the king. (3) Without the king's licence such canons cannot be executed.

Assuming that this is a correct view of convocation in its origin, and the limitations to which it is subject, it can readily be understood why, on constitutional grounds, the House of Commons rejected Archbishop Sumner's bill. It is no less obvious that the advisers of the Crown would be unwilling to allow of any legislation that would encroach on the royal prerogative. It must also be admitted that the obstacles which stood in the way of the House of Commons are increased and not diminished when a colonial legislature attempts a similar task. Indeed it may well be doubted whether, either here or at home, legislation for establishing an ecclesiastical parliament would be possible in the present temper of popular government, such as it has become under extended suffrage. To the members of the Church, who had not thought much of royal supremacy and statutes of præmunire, these legal obstacles would appear like cobwebs that could easily be swept away, and it was not the policy of their advisers to make them prominent. In fact they were

only recognized as difficulties by those who were learned in constitutional history, and were disposed to use its lessons for raising objections.

The circumstances which necessitated a Church constitution for this diocese must now be described. The Church had been transplanted from England into a new soil. The system in vogue in the mother-country was in many respects inapplicable to these changed conditions. The whole territory of England was divided into parishes each having its own incumbent, who possessed a freehold estate in the emoluments of his benefice; the right of presenting to the bishop clergymen for institution to these benefices belonged to various individuals or corporate bodies, who were termed patrons; and the bishop could not refuse to institute any such presentees unless he could show that they were legally disqualified; all the several rights of the incumbents, the patrons, and the bishop were distinctly recognized and protected by the law; any questions relating to them being within the cognizance either of the civil or ecclesiastical courts. In Victoria, on the contrary, were no parishes, no incumbents, no patrons, no ecclesiastical courts, but only churches and parsonages vested in trustees, clergymen officiating as the ministers of those churches, who were paid partly by fees, partly by voluntary contributions, and partly by a grant from the Colonial Treasury; together with a bishop whose legal powers depended entirely upon an Act of the Colonial Legislature 8 William IV. No. 5.

This Act, it must be admitted, though in many respects inadequate, prevented the Church from falling into a state of anarchy and confusion; but in providing against one evil it produced another, for it made the power of the bishop absolute and irresponsible. By one clause it was enacted that the clergyman when licensed was entitled to the free use of the church and to the occupation of the parsonage, but by another his license was dependent on the approval of the bishop. Thus the government of the Church in the colony was a pure autocracy, opposed equally to the principles of the Church and to Christian expediency. Moreover in its practical working it had an injurious effect, for while the

clergy in Victoria complained of the insecurity of their tenure, men of high standing and ability in England were unwilling in many instances to accept employment where they would be subject to the arbitrary will of a single individual.

In order to remove legal obstacles and to confer upon the church the right possessed by other religious bodies, of managing its own affairs, two things were necessary :—

1. That the bishops, clergy, and laity of the Colonial Church should be relieved from the prohibition which certain statutes of Henry VIII. and Elizabeth imposed upon them, against holding an ecclesiastical assembly.

2. That an assembly should be constituted whose acts and regulations should, under special limitations, be binding upon the members of the Church in the diocese for which they were made.

One consideration seemed to make it unnecessary to apply to the Colonial Legislature, viz., that the Imperial Parliament was willing to relieve the Colonial Church of the penal enactments which remained on the statute-book as threats against the clergy in case they met in unlicensed synod to frame acts and resolutions. Indeed the English Solicitor-General had brought in a bill for this purpose, but with a proviso that would have rendered any such assembly powerless for framing rules that would be binding on the Church of the diocese.

Before applying to the Legislature, the bishop, knowing that it would be expedient to consult the clergy and laity of the diocese, held two conferences at intervals of three years. The first was held on 24th June, 1851, in St. James's schoolroom after a service at which the bishop preached. In his opening address at the conference, he remarked how strongly he felt the importance of the clergy and laity uniting for the adoption of measures whereby its stability might be secured, and its efficiency increased ; and also for the expression of an opinion upon its future constitution. He felt that resolutions passed at a public meeting were comparatively of little value when they related to matters requiring much patient and calm consideration, but that the conclusions arrived at by an assembly like that which was

then present after the full discussion which every subject would receive, might justly be regarded as expressing the deliberate opinions of the Church in this diocese.

Passing to the subject of the future constitution of the Church of England in this colony, the bishop went on to state the chief practical questions, on which the conference would be called to express their opinion :—

(1) Whether or not it is expedient that there should be diocesan synods and conventions.

(2) If expedient, whether the clergy and laity should be invested with the same powers, and whether they should form one assembly or two.

(3) Whether, in the diocesan synod, all the clergy of the diocese, or only a certain number of representatives from them, should be members ; and from whom and in what manner the lay members should be chosen.

(4) What functions they should possess. They were not going to frame a bill, but merely to express their opinion upon the principles on which they thought a bill should be framed.

The result of their deliberations, after considerable discussion, was the reference of the question to a committee consisting of the Ven. Dr. Macartney, the Rev. D. Newham and A. Strong, together with Messrs. Pohlman, Griffith, Moor and Palmer, these gentlemen being "appointed to enquire into and report upon the present state of the law which regulates the temporal affairs of the Church of England."

As the second conference was not held till 24th June, 1854, this committee had ample time for deliberation, but does not appear to have counselled prompt action. Until Archbishop Sumner carried his bill in the House of Lords in the year 1853, a way out of the difficulty did not probably suggest itself. It will be remembered that the colony of Victoria had in the year 1851 been separated from New South Wales and had its own Legislature. Late in the year 1854 the bishop issued a kind of manifesto to the diocese, in which he referred to the archbishop having introduced his bill for enabling the members of the Church in the colonies to manage their own affairs, and showed that there was reason to fear that the

improbability of reconciling conflicting opinions upon the subject would render the exertions of his grace abortive. "Under these circumstances," added the bishop, "the advice of our friends in England is that we should not wait to be set in motion by the Imperial Legislature, but should begin and act at once, as far as we can, in the colony itself. They recommend that we should draw out our scheme, just as if a Bill of a similar nature with that proposed by Mr. Gladstone had passed, or as if no such Bill was required; then proceed to carry it out as far as practicable, and afterwards apply either to the Colonial or Home Legislature to remove any obstacles which may present themselves to the working of the plan, or to confer such powers as may be found requisite for giving it full effect."

The business of the second conference was to consider a Bill, drawn up by Mr. W. F. Stawell, which should subsequently be introduced into the Legislature of the colony. This was based on the archbishop's measure and adapted exclusively to the Church in Victoria, as regards the bishop, clergy, and lay members, and these only in the matter of church-privileges and rights of a strictly ecclesiastical nature. The bishop, in his opening address, explained the necessity and difficulties of the measure. The dean varied the legal argument by a description not devoid of poetic force. "The Church," he said, "was in the position of a boat let down from its davits, without being fairly launched in the waters, caught in its tackling, and in danger of shipping a sea, if not of being swamped. To cut the tackles of these disabilities, they needed legislative interference, together with freedom to guide their own helm, and steer their good vessel aright."

The Bill thus brought before the conference was not adopted without careful scrutiny. It was a convenient arrangement that a body of clergy and laity should have assigned them the duty of analyzing it according to the rules of parliamentary procedure. This mode of action answered a double purpose, it familiarized the clergy and lay representatives with the nature of that assembly which was proposed to be constituted, besides securing an intelligent acquiescence in the measure as a whole and in every clause that it contained.

It was not to be regretted that amongst the members of the conference there was a minority opposed to the measure. Mr. Sladen, for example, enumerated a series of well-weighed reasons for not applying to the Colonial Legislature. The opposition, however, was inconsiderable, and the adoption of the Bill was carried by such a preponderating majority and after such spirited debates as carried a far greater moral influence than a merely tacit consent.

In November of the year in which the Bill was adopted by the conference, Mr. Stawell brought it before the Legislative Council. It could now be considered in Melbourne instead of Sydney, and the change was felt to be advantageous. In his opening speech, he carefully described the nature of the measure, and adduced the arguments which had been used in the conference. He reminded the assembled legislators that by the Constitution Act of the colony they were precluded from passing any measure at variance with British legislation. He hoped that there would be nothing in the Bill *ultra vires*, so that the Queen should be led to withhold her consent. Mr. Charles Griffith, the chancellor of the diocese, who was also a member of the council, supported the Attorney-General, and argued in addition that the House was not on this occasion being called upon to legislate on matters of religion, but only on the management of temporal affairs. Mr. à Beckett, the registrar, inferred the probable success of the Bill from the extreme weakness of the argume ntsthat had been brought against it, and showed that its object was to reduce the absolute and irresponsible power of the bishop. It would, in fact, enable the Church to give effect to its discipline without being hampered by its position. Mr. J. T. Smith argued against those who feared the creation of a dominant Church, and contended that the proposed legislation had a direct tendency to place the denominations on an equal footing. Mr. H. Culling Eardley Childers, subsequently Chancellor of the Exchequer, and a colleague of Mr. Gladstone, took an important part in the debate, reviewed the circumstances of the Church that had led to this appeal to the Legislature, and drew attention to the desire of the House of Commons to give full latitude to the action of the colonies without interference

from England. The Church, he contended, had done her utmost fully to ascertain the views of her own members, and a decision had been arrived at that the measure was just and reasonable. Mr. Murphy (afterwards Speaker of the Legislative Assembly) reminded the House of the absolute power of the bishop which the Bill sought to modify, that he could license a clergyman or refuse, that he could revoke a licence, that he could at will remove a clergyman from one parish to another. The object of the Bill was to enable the laity to exercise a restraining power, under a system in which bishop, clergy, and laity might work effectively together in framing regulations for the government of the Church.

The arguments against the Bill included the reasons against a dominant Church being set up, which found an exponent in Mr. Fawkner, one of the speakers in the meeting of 1850; they also included those of the Presbyterian body now given by Mr. Strachan, whilst Mr. O'Shanassy gave utterance to the Roman Catholic repugnance to legislation for an heretical Church, and generally for a secular Parliament to trench on spiritual matters. "The Bill," he said, "asks for a limitation of the power of the bishop. Its introducer has no right to ask such a thing of me, nor I of him. Limiting the power of the bishop is asking them to regulate the affairs of the Church. It is impossible for a mixed assembly to frame a constitution for a Church, nor can a Legislature be asked to give force to its enactments."

Mr. Haines, who sympathized with his friend Mr. Sladen in his objections to applying to the Legislature of the colony, said that if the Bill had merely given power to the clergy and laity to meet in conclave, he should not have greatly objected; but it purposed creating an entirely new body, and any sect might come forward and do the same. They might have to oppose bodies asking for such powers on points of doctrine, and then the Parliament would become an arena for polemical discussion. Later in the debate this gentleman asked for a copy of the bishop's letters-patent, and was with difficulty dissuaded from repeating his demand by the assurance of the Attorney-General that no one in that House had a right to produce them, not being in any sense council

papers. He now contented himself with declaring an irreconcilable hatred of the Bill, and moved that it be read that day six months. In this action he found but few to support him. The actual number of members present at the second reading was no more than twenty, out of whom fifteen voted with the ayes and five with the noes. In none of the divisions in committee did the adverse minority exceed six or seven. Thus the Bill was passed by the Colonial Legislature ; but before it could become law, the assent of the Crown had to be given, and it was evident that certain legal and constitutional objections would be raised in England to hinder the Royal sanction. How these objections were to be disposed of and the difficulties smoothed over, was now a matter for serious consideration.

It was evident that correspondence through the post was not likely to accomplish this object. However well the arguments in favour of the Bill might be stated in writing, it was easy to see that technical objections could not in this manner be discussed. The diocese occupied a really unique position, having to do far more than asking for an interpretation of the law, in short, having to beg that it might be relaxed or not unduly pressed. Diplomacy was required, in which a perfect comprehension of the difficulties of the case had to be combined with the ability to argue its legal bearings, and to exercise no small powers of persuasion. The bishop alone possessed these requisites, and it was evident from the first that he must undertake a journey to England, see the authorities in Downing Street, and plead in person for the Royal assent to the Bill. Accordingly diocesan arrangements were promptly made ; the dean was put in charge as vicar-general, berths were taken in the " Argo," one of the first steamships that had accomplished the voyage from England to the Antipodes, and on March 16th, 1855, the bishop and Mr. Perry landed on the shores of the old country. At that time Lord John Russell, the Secretary of State for the Colonies, was upon the Continent, having been appointed British representative at the Vienna Conference, and another minister was acting on his behalf. To him the bishop immediately presented himself, but was informed that the matter must stand

over until Lord J. Russell's return. After a little waiting Lord John came back, and the desired interview was obtained; but it was only too evident that the minister was adverse to the measure, though he did not give a definite reply. There was a reason for this attitude on his part, which was soon after conjectured. It transpired that his lordship had some cherished scheme of his own respecting the Church in the colonies, and also that the Roman Catholics in Victoria had petitioned against the Queen's assent being given. It happened, however, that Lord John's scruples were not destined to have any weight in the final decision. His mode of procedure at Vienna had roused a strong feeling against him throughout the country, and he was forced to resign office before arriving at any decision in regard to this Melbourne question. The office of Secretary of State for the Colonies was then transferred to Sir William Molesworth. The bishop accordingly paid a third visit to Downing Street, and on this occasion was cheered by the favourable disposition of the minister. At the same time, it did not rest with him to give an immediate decision. The Bill had to be submitted to the law officers of the Crown, and, as might have been feared, their opinion proved to be altogether adverse. Sir William did not conceal his own view, which was quite in favour of the measure; but although he would gladly have advised her Majesty to give her assent, he was precluded from taking any such course.

It seemed now as if the bishop had failed in his object, and that he must return to Melbourne only to report his disappointment. But the Lord ordered it otherwise; for after Sir W. Molesworth had given directions for a letter to be written informing the bishop that he could not advise the Queen to give her assent, and while it was waiting for his signature, he was suddenly struck down with illness and died. He was succeeded by the Right Hon. H. Labouchere, the fourth minister with whom, in the course of nine months, the bishop had had a conference on the subject. He was no less kindly disposed than Sir W. Molesworth, and even more willing to converse freely upon the various points; moreover, he cleared away the bishop's anxiety by promising to bring

the matter before the Cabinet. He also suggested that a paper should be drawn up giving a clear statement of the bishop's views, such as could be submitted to his colleagues. No time was lost in seeking the help of a former fellow of Trinity and contemporary of the bishop, Mr. Thomas Turner, barrister-at-law, who had been his agent in various business matters in England, and in whose ability and judgment he had the most perfect confidence. Fortunate was it that such a friend was at hand, who had not only the ability to draw up what was wanted, but was most prompt to undertake it as a labour of love. Those who have carefully reviewed the intricacies of the whole question, the objections and the prejudices raised against the proposed Bill in the colony, and the vastly more formidable objections on constitutional grounds offered by the law officers of the Crown, cannot but admire Mr. Turner's lucid and wise state-paper. All the reasons for which a church-constitution was needed, all the difficulties by which it was encompassed, as well as the leading features of the proposed arrangement, were clearly grasped by the writer, and everything needed by those who had to consider the question laid down in a form no less logical than exhaustive. The bishop was just able to sign it, and address it to Mr. Labouchere before going on board the "Walmer Castle," by which he was to sail to Melbourne. Thus, without knowing what might be the possible result of his mission, he left England, accompanied by Mrs. Perry, and reached Melbourne on April 4th, 1856.

In Hobson's Bay the "Walmer Castle" was boarded by a large party of clergymen and laymen. The bishop was on the quarter-deck, and shook each of his visitors by the hand as they came up, evincing a most lively satisfaction at the mark of respect and esteem shown to him, and at the presence of so many well-known faces.

On this occasion he referred in the following terms to his anxiety concerning the enactment for which he had made his long voyage:

"With respect to the special object of my visit to England, to which you have adverted, I am indeed much disappointed in having returned without obtaining the Queen's assent to

the Act which was passed by our Legislature for enabling members of the United Church of England and Ireland to regulate their own local affairs. The delay of her Majesty's ministers in arriving at any decision upon this important matter has been occasioned by objections on the part of the law officers of the Crown that as the Act infringed upon the Royal prerogative it could not be confirmed by her Majesty without the sanction of the Imperial Legislature. When I left England the subject was under the consideration of the Cabinet, and there is reason to hope that they will introduce in the course of the present session a Bill into Parliament, which will enable the Church in the colonies, with the assistance of their Legislatures, to obtain all the freedom of action that is desirable. I propose at an early period to call together the members of conference, in order that I may inform them of the state of the question when I came away, and may take their advice as to the future course to be pursued. I cannot omit this opportunity of directing your thoughts to the extreme destitution of the ministry of the Word, and of religious ordinances which exists amongst the great mass of the professed members of our Church in this country, and of expressing my painful conviction of the utter impossibility, humanly speaking, of procuring a supply of approved clergymen at all adequate to the necessities of the case. The time does not permit me to do more than just allude to the subject, and ask of you to unite with me in prayers that the great Head of the Church will enable us to devise some means whereby, with His blessing, we may provide the opportunity of uniting in public worship and of hearing the Gospel, for those tens of thousands who are now as sheep without a shepherd in the wilderness. Let me also ask your continual prayers, as well for myself in particular, that I may both perceive and know what things I ought to do, and also may have grace and strength faithfully to perform the same,—as for the Church in general, that all her pastors may diligently preach God's holy Word, and all her people obediently follow the same. So may we hope to enjoy the light of God's countenance, to dwell in peace and love one towards another, and to see the foundations of our Zion strengthened, and her

walls enlarged continually—which may God of His infinite mercy grant us, through our Lord and Saviour Jesus Christ."

These fears, however, were groundless, and further legislation proved to be unnecessary.

The signature bore date, London, December 12th, 1855, but almost before the vessel in which he had embarked had sighted Cape Otway, fifty days after the bishop had set sail, a despatch was forwarded to Sir. C. Hotham, Governor of Victoria, announcing the Queen's assent to the measure. "Some objections," said Mr. Labouchere therein, "directed, however, rather to its policy than to its legality, have been raised to certain portions of the measure. But though not insensible to the force of those objections, her Majesty's Government have deemed it their duty not to interfere with the operation of a measure intended to serve a purpose of which the importance and the exigency appear to be so fully recognized. Her Majesty has, consequently, been advised to give her assent to the Bill; and the necessary Order in Council will accordingly be transmitted without delay." The minister further pointed out what might be regarded as a flaw in the Bill, and which with other less important points had raised doubts in the minds of her Majesty's advisers, and delayed their final decision. "It is taken for granted, and I have no doubt rightly, that a certain right of appeal exists in colonies against any wrongful decision of a bishop. Now, by Section 5, it is provided that no regulation of a Church Assembly which shall affect any right of appeal shall be valid unless with the consent of the Archbishop of Canterbury, and confirmed by his Grace's order. It may be argued that this, by implication, amounts to an enactment that *with* such confirmation, a regulation taking away altogether the right of appeal shall be valid; an authority which I should greatly doubt its being within the power of the Colonial Legislature to confer. Still, I do not think that a possible excess of jurisdiction on this or other points of an incidental character ought to prevent the Crown's assent from being given." This clause of the Bill, which was so jealously weighed and had evidently jeopardized the whole business, was copied from the

Bill introduced by the Archbishop of Canterbury. It had the appearance of conserving the rights of the Primate, though it was charged with undermining them. The power to conserve, it would seem, is by implication a power to destroy. To say that this despatch of the Minister for the Colonies was gratifying would be using a feeble and inadequate expression. It was the attainment of an object for which the bishop had laboured since the meeting of bishops in Sydney, a period of five years, during which he had borne the misrepresentations of Nonconformists, as well as the opposition, secret as well as open, of the adherents of Rome. He had taken a long and tedious voyage for the same object, and had appealed in person to four successive Secretaries of State, and had well-nigh given up all for lost, when compelled to embark on the return voyage. A less resolute spirit would have succumbed at an early stage of such proceedings, but he had triumphed over every obstacle, and now reaped the reward of carrying to a successful issue that Act of the Victorian Legislature by which, for the first time, an ecclesiastical synod was legally constituted in any of the colonies.

Fifteen months later, and in May of the following year, the Royal assent was given to an "Act to enable the Members of the United Church of England and Ireland in Canada to meet in Synod." "There were only two clauses, one constituting synods for separate dioceses, and the other a General Assembly for the whole province, the functions of either being to frame constitutions and make regulations for discipline, for patronage, and for general management of their affairs." To this legislation, when it had assumed this form, the approval of the British Government, including the law officers, was given with little hesitation ; and, by the Queen's assent, the Bill was invested with all the force of law. This incident, be it observed, was more than a year subsequent to the passing of the Victorian Act. In March, 1855, about the same time that the Bishop of Melbourne arrived in England to urge the claims of the Bill, an address had been sent from the Legislative Council and Commons of Canada to the Queen, praying that her Majesty would cause a measure to be intro-

duced into the Imperial Parliament, to remove all obstructions that might exist, or be supposed to exist, under any statute in force in Great Britain, to prevent the meeting of the bishops, clergy, and laity in synod, to frame rules and canons for their own guidance, and to enable them to elect their own bishops. This humble address of the Canadian Legislature was followed by a memorial from the bishops urging the same line of action. In due course the petitions were submitted to the law officers of the Crown, and Sir W. Molesworth had the painful duty of disappointing the memorialists whilst expressing his own personal sympathy with this action, as he had done in the case of Bishop Perry. He sent them a copy of the legal opinion, and added: "You will thereby perceive the difficulties which must necessarily impede her Majesty's Government in dealing with that subject, regarding as it does the rights and positions of members of the Church of England, not in Canada only, but throughout the colonial possessions of the empire. Her Majesty's Government will, however, not fail to take the whole question into their earnest consideration; and, notwithstanding the legal or rather constitutional objections adverted to in the letter which I now transmit, I am myself strongly persuaded that the desire for freedom of action and self-government on behalf of the Church of England in Canada is just and reasonable. For the present, however, further delay is unavoidable."

After Sir W. Molesworth had sent this despatch, the subject of colonial synods was taken up (as has been seen) by the Right Hon. Henry Labouchere, and that statesman had the benefit of Mr. Turner's argument. It was evident to him that the Bishop of Melbourne had solved the problem, and that the Victorian Act had thrown a flood of light on what he called, in a despatch to the Governor-General, Sir Edmund Head, this "important and difficult subject." On February 15th, 1856, he expounded the result of the "further deliberations of her Majesty's Government," pointing out that the objects which the Canadian bishops had sought could not be effected without the assistance of Parliament. At the same time, they might attain their ends in a great

measure by constituting representative bodies, whose enactments would be binding in the dioceses as in communities of Christians not established by law. For this they did not need "statutable aid." He further showed that the legislation of the Imperial Parliament might be inexpedient; that it would disturb the unity of the Church of England; that what would suit one colony might be distasteful to another; and that such legislation might cause a partial separation between the colonial and the mother Church, and encroach on that supremacy of the Crown, which is at present the substantial bond of union. Then, again, such Imperial legislation might be at variance with that of the colony, and constitute within the province a kind of corporate body independent in some respects of the Provincial Legislature itself. He regarded legislation by the Parliament of Canada as open to neither of these objections. It could not impair the connection between the Anglican Churches of the province and the mother country, because any of its provisions, which might involve some seeming and accidental derogation from the supremacy of the Crown, could not be construed as legally operative against those principles of general law, binding throughout the British dominions, in which that supremacy is founded. He therefore urged the desire of her Majesty's Government that the Canadian Legislature should pass an enabling Act empowering the bishops, clergy, and laity of the Church to form representative bodies, to give their rules and regulations so much of legal force as may be absolutely requisite. He preferred that the binding force of such regulations should be simply voluntary, but considered that the existence of prior legislation on the subjects referred to rendered this impossible.

And now we find an admission of Mr. Labouchere that the Victorian Church Assembly Act had strongly influenced the British Government in dealing with the Church in Canada, an admission that not only implies how the legislation planned by Bishop Perry took the lead in order of time, but that it had successfully grappled with difficulties that in other dioceses had been left untouched or imperfectly remedied. Melbourne is held up as an example for Toronto.

The clause in the letter is as follows:—"Her Majesty's Government have been the more induced to adopt this course from the fact, that in the colony of Victoria, where similar inconveniences are felt by the members of the Church of England, the Legislature of that province has come to their relief by passing a law of the very nature here indicated. It is intituled 'An Act to enable the bishops, clergy, and laity of the United Church of England and Ireland, in Victoria, to provide for the regulation of the affairs of the said Church,' which it does by empowering the bishop to convene on assembly of the licensed clergy and laity, and making the acts of such assembly binding on members of the Church as regards their membership, and no farther. The assembly is further empowered to establish a commission for the trial of ecclesiastical offences, but not to impose any penalty except suspension or removal from a benefice, reserving existing rights of appeal to the ecclesiastical authorities at home. The Bill has received the sanction of her Majesty's assent, after much deliberation, the necessity for which was incurred by the defective character of part of its provisions."

One of the Melbourne papers thus referred to the importance of the measure that had now become law:

"So far as regards the Church of England, it is practically a revolution, for it entirely changes the form of government which has hitherto prevailed in that Church, and we may add that it is a revolution which has long been earnestly desired by both clergy and laity, not merely in the colonies, but in the parent community itself.

"To all who are in any degree acquainted with the history of the Church of England, it is notorious that her great deficiency and weakness have been the want of effective organization—the want of co-operative action between the clergy and the laity. Another great evil has been the want of power to enforce ecclesiastical discipline. Nominally the bishop has an almost despotical authority, but at every step of his progress in carrying out that authority he feels that it is indeed nominal, and that except by his moral influence he is powerless in the Church.

"The remedy for the above evils is the adoption of the

Presbyterian principle, the formation of Church Courts in which the laity are admitted as a deliberative and ruling power. We attach the very greatest importance to this change."

The proceedings of the Imperial Government, in reference to the Melbourne Act for the constitution of a Church Assembly, did not escape the notice of Bishop Gray, of Capetown, one of the prelates who was consecrated with Bishop Perry on St. Peter's Day, 1847. In November of the year 1856, he issued a pastoral to his clergy convening an assembly of clergy and lay delegates to take counsel with him concerning the affairs of his diocese. In discussing the leading principles involved in such meetings he showed a full recognition of the constitutional difficulties against which Bishop Perry had struggled, and quoted Mr. Labouchere's despatch to the Governor-General of Canada, which has been already cited. He referred to the Royal assent by which the Melbourne Bill had become law, and to Mr. Labouchere's advice that the Canadian Church ought to pursue a similar line of action under the peculiar circumstances that had arisen. He proceeded to say: "There can be no doubt that the idea of Imperial legislation is altogether abandoned. The colonial Churches are left to act for themselves, as their wants or wishes may impel them. Nor have they been slow to avail themselves of what is now their generally recognized liberty. Assemblies at which the laity have been represented by their delegates have been already held in several dioceses, both in the North American provinces and in Australia, the basis upon which they have proceeded being that of the Bill prepared by Archbishop (Sumner) of Canterbury." In speaking of his own desire to share the responsibilities of his office with constitutional advisers, he describes his difficulties in terms that would exactly apply to any of our Australian diocesans. "I have cheerfully borne alone the burden of providing, maintaining, guiding, and directing the works which have been undertaken, and the affairs of this Church; because in our existing circumstances, having no legitimate means of ascertaining the wishes or receiving the concurrence of the Church at large in reference to my measures, none could share that burden with

me. How heavily these duties, which form no necessary or essential part of my office, have pressed upon me, in what an unceasing round of secular business they have involved me, few have, I believe, any conception; but what have been the anxieties and distresses which have arisen out of them, all have in some measure been able to judge. They have been enough to break the spirit and wear out the energies of men in every way more fitted to sustain them than myself. Nothing but the conviction that I was called for Christ's sake to bear them, and the belief that strength would be given me to do what He gave me to do, has sustained me. They have, however, before now, brought me to the verge of the grave."

In these touching words did the Bishop of Capetown express to his clergy his need of synodical assistance. That he could not obtain it by Imperial legislation he distinctly stated, that it was useless or rather hopeless to apply to the Legislature of his own colony was implied, but what he actually resolved to do was to adopt the archbishop's Bill as the basis of action. Herein his plan resembled that of the Melbourne Constitution in all the outward arrangements, but differed in one vital point, that it substituted consensual compact of the persons to be governed for the legislative sanction of the Colonial Legislature.

Bishop Short, of Adelaide, being no less anxious than his brother diocesans to establish synodical action in his diocese, went to England in February, 1853, to confer with leading ecclesiastical lawyers, and to watch the effect of a memorial that had been sent home to the Queen and brought thereby under the attention of the Home Government. It appears that Archbishop Sumner's Bill, to which frequent allusion has been made, was partly if not entirely due to the memorial sent from Adelaide. In the meanwhile, the bishop had placed a draft Constitution of his diocese, which had been agreed upon in a conference of clergy and laity, in the hands of an eminent English conveyancer for revision. The opinions of eminent lawyers were taken, including Sir Richard Bethell, Sir Fitzroy Kelly, Sir Joseph Napier, and Mr. A. J. Stephens, who agreed that it was competent for a colonial diocese thus to organize itself without Imperial authority.

Early in October, 1855, a synodal compact and fundamental provisions were submitted to a diocesan assembly convened to consider them, and were ultimately signed with all due solemnity by the bishop, the clergy, and the elected lay representatives. Two years later the bishop expounded in his pastoral charge the legal and constitutional bearings of the whole arrangement. He expressed his belief that no one acquainted with the colony and the feelings of its inhabitants, would be inclined to doubt that it was the more suitable and the wiser course not to leave the bishop to administer the diocese on the absolute authority of his letters-patent, nor to seek legal authority over his clergy by ordinance of the local Legislature. What he did regard as wise and suitable was to establish, by mutual compact between the bishop, clergy, and laity, a system of self-regulation, to which the civil law would so far give effect as to uphold the agreements fairly made between the respective parties, and fairly carried out according to its provisions.

Thus in the diocese of Adelaide, as well as that of Capetown, application to the local Legislature was deemed unnecessary for establishing an ecclesiastical parliament for the regulation of diocesan affairs, and from this it might be inferred that the efforts of Bishop Perry to obtain such sanction were a superfluous expenditure of time and labour. As the machinery has now worked in Melbourne for more than thirty years without noise or friction, it never occurs to any of us to speculate as to how far this happy state of things is due to our Act of 18th Victoria, No. 45, 1854; but South Australian experience has shown at least one example of the difficulties that we have escaped. The circumstances are thus described by Bishop Short's biographer. "Upon one of the clergy being suspended for drunkenness, he claimed to be tried under the disciplinary clauses of the regulations of synod, and upon a judgment adverse to him being given by the ecclesiastical assessors, he brought an action for libel against the bishop in the civil court. It was, however, held that whatever communications the bishop had made in reference to the charge were entitled to be legally regarded as privileged, as the bishop had only acted officially

under the synodal compact to which the offending clergyman had voluntarily made himself a party. Yet this judgment did not satisfactorily settle the legality of the synodal compact, for in 1862 a Bill came before the Legislative Assembly of South Australia, having for its object the obtaining of parliamentary sanction to the synod constitution. The Assembly, however, declined to interfere in what was regarded as a purely denominational matter." Similar refusal, it may be inferred, would result in any of our neighbouring colonies, if an attempt were made to obtain legislative sanction to a synodical constitution. The legislation of the Victorian Council in 1854 appears to have been unique, and promises to remain so.

It may here be recorded by way of anticipation that in 1860 Bishop Barker, of Sydney, made a visitation of the diocese of Adelaide in his capacity as metropolitan, to which in a speech delivered soon afterwards in Melbourne he referred. In the course of his remarks he gave information on the working of the Adelaide Synod, which may here with advantage be recorded. "The consensual compact," so he said, "under which the Diocesan Synod of Adelaide has been assembled, not being binding upon the successors of the bishop, it had been agreed to petition the Queen, that in the case of future appointments of bishops to the diocese, their letters-patent should recognize the fundamental principles and regulations and forms of trust-deeds as valid and binding. A petition to this effect was drawn up while we were in Adelaide, and transmitted to England with the signature of the metropolitan attached to it. The Synods of Tasmania and Adelaide have signified the wish that a provincial synod should be established. On my arrival in Adelaide the subject was carefully considered, and the conclusion to which we came was, that as such synod could not be established without her Majesty's consent, it would be necessary that a petition to that effect should be presented to the Queen." It does not appear that any petition sent with this object had any effect, or that it did away with the necessity of applying to the local Legislature.

What action was taken in the diocese of Newcastle

simultaneously with that of Sydney may thus be described. In the end of the year, namely, in the year 1857, the same bishop had visited Melbourne for the purpose of informing himself as to the constitution of our Church Assembly. In the following year the information which he had thus obtained led him to request Sir W. Burton, Mr. Alexander Gordon, and others to prepare a Draft Bill to be laid before a conference in each of the dioceses of Sydney and Newcastle, which then embraced the whole of New South Wales, and to aid them in their task, he submitted to these eminent lawyers the Constitutions of the Synod of New Zealand and of the Melbourne Church Assembly. In the Sydney conference, two members, Sir W. Burton and Canon Allwood, proposed that the sanction of the Legislature should be invoked for no more than an Enabling Bill, one which would give the Church permission to hold synods, and to pass in them ordinances which should be legally valid. But the majority of that conference, the two bishops, and the conference of Newcastle, considered not only that the Colonial Parliament should be asked to legalize the formation of synods, but that it should lay down, though in terms asked for by the conferences, all the details of the Constitution. Some of them considered that legislation was necessary to remove the penalties of *Præmunire* threatened by the Act of Submission of Henry VIII. Others, inclusive of Bishop Tyrrell, of Newcastle, "believed that the Church was free to form synods, but feared that the exercise of this power was a doubtful good without legislative definition and compulsion. There was much unchurchlike material around them; and they believed that a mere Enabling Bill, and still more a Constitution founded on agreement or consensual compact, like those in New Zealand and Adelaide, would prove a mere rope of sand, powerless to secure cohesion to the Church in the colony." In after years, the Bishop of Newcastle changed his views and adopted, as we shall see, a different principle. The Draft Bill that was struggling into existence passed the Upper House of the Legislature of New South Wales with certain amendments more or less vital, but was withdrawn in the Lower partly through Bishop Tyrrell's influence. In the

year 1865, that prelate came to the conclusion that the Church in the colony was free to meet in synod without even an Enabling Act; and, still further, that it was better for her that she should have as little as possible to do with the Legislature; whose enactments would at the best be a clog upon her development, and a hindrance rather than a help to her exercise of discipline; not to speak of the serious consideration that its composition had ceased to be Christian, and its action had become more and more divergent from her own. Circumstances in the colony, the decisions of the English law courts, and the example of the Church in New Zealand and Adelaide, had worked with his own belief in the divine origin of the Church in bringing him to these conclusions. In his address at the first session of the Newcastle Synod, he declared his conviction that an Enabling Act was neither necessary nor desirable.

In New South Wales the old Church Act of 8 William IV., against which Bishop Perry brought those objections in early days, which served as arguments for a new Church Constitution Act, has still the force of law, and is in fact the main legislative security for the holding of property and the regulation of affairs. Probably no attempt will ever again be made to procure for the primatial diocese a Synod Act, but in the year 1869 a Bill was passed to provide for the management of Church property, whilst the synods in the different dioceses have been organized under the principle of consensual compact independently of legislative sanction.

Thus it appears that the four prelates who were consecrated in Westminster Abbey in 1847 were equally alive to the advantages of synodical action for their dioceses. Bishops Perry, Gray, Short, and Tyrrell laboured, each in his own sphere, to bring about a consummation so devoutly to be wished. Bishops Short and Tyrrell in the first instance sought for legislative sanction from their respective Colonial Governments, and when they were baffled in their attempts wisely determined to adopt the next best method, and persuaded themselves that it had special advantages that did not belong to the other. Bishop Barker and the Bishop of Goulburn, Dr. Thomas, were consistent in their advocacy of

legislative sanction, and maintained their views after success had been denied them. The former bishop never ceased to contend for the validity of the letters-patent, and thus to preserve the basis in which his jurisdiction in regard to temporalities rested as well as that of his compeers in early days, but he was always anxious to supplement such authority as the Crown had conferred by that which could be obtained from the local Legislature. Bishop Perry made more continuous efforts than his right reverend brethren, and kept his one purpose before him for a series of years, which he was at length by God's good providence enabled to bring to a successful issue. Whatever may at any time be the number of dioceses comprised in the Colony of Victoria, they will each and all be possessed of a unique organization in a Church synod armed with all the powers that could be conferred by the local Legislature and sanctioned by the assent of the Queen. It was the first Church Act that had been passed by any of the newly-constituted Colonial Governments and may too easily be the last; but however excellent are the merits of such a system in the eyes of its friends, however useless in the opinion of its opponents, it is to the keen foresight, the fixedness of purpose, and the legal grasp, of Bishop Perry that its successful accomplishment must be attributed.

CHAPTER IX

CHURCH LEGISLATION

Hon. T. T. à Beckett—First Church Assembly, 1856—Bishop's Inaugural Address—Matters needing Legislation—The Bishop as a President—The Brough Case—A Patronage Act—St. Mark's, Collingwood—The New Act tested—A Trusts Corporation—Council of the Diocese—Ecclesiastical Offences Act—Melbourne Bishopric Act—Long *versus* Bishop of Capetown—Lord Kingsdown's Judgment—Acts of Capetown Synod illegal—Bishop's Suspension of Mr. Long unjustifiable—Letters-Patent valueless.

In a chapter that describes the proceedings of an ecclesiastical assembly invested with the legislative powers conferred by the new Constitution Act, it is appropriate that mention should be made of the man who was, for many years, the secretary of that body, and who was at the same time the bishop's legal adviser and registrar.

Amongst the founders of the Church in Victoria no one occupied a more conspicuous place than Mr. Moor's successor at the registry, Mr. Thomas Turner à Beckett. He was one in whom Bishop Perry had most perfect confidence, as well as sympathy on the most vital of all subjects. Mr. William à Beckett, a solicitor residing in Golden Square early in the century, had four sons, each of whom rose to eminence in his own sphere. The eldest was brought up to the bar, and afterwards became Chief Justice of Victoria. The third son, Gilbert, was well known as the author of the *Comic History of England*, as one of the originators of *Punch*, and as a contributor to the *Times* and other journals. The fourth son, Arthur, practised medicine in Sydney.

Thomas Turner, the second of the four, was born 13th of September, 1808, and educated with his brother at West-

minster School, from which ancient foundation he proceeded to Havre, in the north of France, for the purpose of acquiring a knowledge of the language. He then returned to London, entered his father's office, and at the early age of one and twenty was admitted as attorney and solicitor, joining with a Mr. Simpson, in partnership with whom he established a lucrative practice. His career in London as a member of the legal profession during a period of twenty-five years, was distinguished by the ardour with which he laboured in the advocacy of law reform, and not without success. Indeed, it had been the pride and pleasure of his life that every improvement for which he had fought was ultimately embodied in the legislation of the country. His partner had a speculative turn as well as himself, but the one speculated on the principles of law, the other in the smelting of iron, and with these speculations the profits of the business did not keep pace. The smelting works at Guisne, in Normandy, went wrong, and had to be given up, the partnership with Mr. Simpson was dissolved, and the diminished profits of the office rendered the outlook the reverse of encouraging. At this time a Mr. Prout, nephew of the celebrated water-colour artist of that name, who had been residing in Tasmania, paid a visit to the struggling lawyer, and gave a glowing account of that island and the adjacent continent. His brother William had then for some years been elevated to the office of chief justice at Port Philip, and was on terms of intimacy with Mr. Moor, the bishop's registrar. Thus a variety of circumstances concurred in directing Mr. à Beckett's thoughts to Australia, and especially that in spite of the losses that he had incurred, there remained a small but sufficient capital to make a fresh start in life. The proposal to settle in Melbourne met with opposition from his wife's family, which included the well-known Rev. Charles Bradley, of Clapham, as well as the present Dean of Westminster. Mr. à Beckett, however, was not hindered from setting sail, and before leaving obtained from Mr. Bradley a letter of introduction to the bishop, which proved to have no small influence on his subsequent career.

He reached Melbourne at the close of 1851, about three months after the discovery of gold. Through the influence of

his brother, he was at once admitted into Mr. Moor's office as assistant in the management of a business which was one of the most lucrative in Melbourne. Soon after this arrangement had been completed Mr. Moor visited England, leaving the new manager in charge. The discovery of the precious metal had already begun to work marvellous results in the wealth, and, it may be added, in the litigation, of the young colony. In a single year the office receipts were not less than £10,000, and no fewer than twenty-three clerks were kept in employment, many of whom afterwards became leading attorneys. In spite of this demand upon his energies, Mr. à Beckett acted at the same time as Mr. Moor's deputy in the registry, and was thus brought into that relation with the bishop which ripened into the closest life-long friendship. At the end of two years, Mr. Moor returned to the colony. He was now a wealthy man prepared to retire from practice, and in a short time arrangements were made by which Mr. à Beckett succeeded to the business, and was at the same time installed by the bishop as his registrar. His hands were now quite full, for the business had greatly increased, as may be inferred from the circumstance that as many as seventy cases were conducted by the office at a single sitting of the Supreme Court. In April, 1854, he was severely tried by the loss of his wife, and the consequent depression, combined with the heavy cares of his legal business, made him wish for relief. He found that the registry, without the general practice, not only supplied sufficient occupation, but also an adequate income. At that time the fees for marriage licences were bringing about £2,000 a year to the registry, and this sum the bishop was willing to place at his disposal, the one moiety as remuneration for himself, and the other to meet office expenses. Accordingly, he resolved to dispose of the law business and confine himself solely to the duties of the registry.

In this position he laboured faithfully for a third of a century. Although his salary seemed ample, it was really insignificant compared with the professional income which he had surrendered, so that his work was in a great degree a labour of love. The mutual affection of the registrar and his bishop made the duties pleasant, and each of these close

friends was of real value to the other. It may be added that the former had special opportunities for observing the effects of the early training of the latter. He never ceased to admire the bishop's logical mind, his accuracy of definition, and legal acumen. The bishop, as has been seen, abandoned the law as a profession, but although his studies had not sufficed to give him a wide technical knowledge, he had grasped the principles of law, and could readily master its intricacies. It is a fact well worthy of record that during the thirty-three years of Mr. à Beckett's tenure of office, neither the bishop nor any of his officials ever lost an action in connection with Church management, and that in no instance did a clergyman have occasion to sue his diocesan. Once only was the bishop forced into law proceedings, and that in the case of the Geelong Grammar School, when the soundness of the advice that the registrar had tendered from time to time was acknowledged and vindicated by the Supreme Court.

The Government grant, the whole of which passed through the registry, the various funds for Church management which appeared on the books, grants of land, leases of all kinds, and other business similar to that of a lawyer's office, gave rise to endless correspondence in which the registrar's time and legal knowledge were fully employed. As a member of the Church assembly, his varied powers had full scope. He did not indulge to any extent in oratory, but in the expounding of legal questions he showed all the accuracy of an expert. Nowhere did he shine more than at the dinner-table. By his unrivalled powers of description, and by his irresistible humour, he always commanded the attention of the company and kept them in a roar of laughter. Bishop Perry's nature was somewhat deficient in this quality, but his registrar kept up an inexhaustible supply, which the bishop thoroughly appreciated and enjoyed. Mr. à Beckett was no less the friend of the clergy, being always ready with his keen insight to discover the nature of any difficulty by which any of them might be troubled, and to offer them useful advice. It was a source of satisfaction to him to recall the numerous instances in which acres of land and thousands of pounds had been, by his management, saved to the Church.

The assembly met for the first time on the 16th of October, 1856. There was abundance of work to do, indeed an entire system of Church law to be formulated and reduced to a code. Years elapsed before this work could be regarded as complete, but when once the more important laws of the Church had been framed, the sessions of the assembly were reduced to reasonable proportions, and made less exacting demands on the time and labour of the members than in those early days. At the first session of the assembly important matters required legislation; Church patronage, the formation of parishes, the organization of lay-workers, the formation of stipend committees, the regulation of Church finance, clerical discipline, education, besides others. Moreover, every member of the assembly, whether lay or clerical, was at liberty to introduce notices of motion on any subject suitable or unsuitable for discussion. Thus the business was greatly multiplied, and the early sessions drew themselves out to a length that was highly inconvenient and prejudicial to the interests of the residents in the various parishes, who had to be left for the time as sheep without a shepherd.

Bishop Perry had already presided over the Church conferences which met by "consensual compact," for the discussion of the Bill which had now become law, and had thereby gained valuable experience in controlling the debates of a numerous assembly. He could not therefore but enter *con amore* into the work of a president now that the legislative body was armed with all requisite legal powers. Eminent lay members of the Church had shown a commendable eagerness to procure their election as parochial representatives. The *Church Chronicler* of that day thus described the lay portion of this body: "We may notice the amount of knowledge and ability to be found among the members of the assembly. It embraces nearly all the members of the Government and a large proportion of the legal talent of the colony, besides others who have been accustomed for years to the debates of the Legislative Council, and are in the habit of looking at measures in every point of view, and canvassing them with the utmost care and precision. Some of its members are as well read in ecclesiastical, as others are in

civil law. We believe that there is knowledge and capacity enough in the assembly to deal with any subject which can possibly come before it." How far this description would apply to the assembly of thirty years later, might be a debatable question. That the knowledge and capacity of its members have not diminished may be fairly allowed, that their business capacity has grown with long experience may no less be claimed, but that it contains fewer judges, cabinet ministers, and members of the Colonial Legislature, is quite obvious. Persons in power show less disposition to sit in a Church assembly. The increase of population, moreover, together with the progress of the Church, add from session to session to the magnitude of the governing body, so that it bids fair to become unwieldy and far to exceed the fixed limit of either of the Legislative Chambers. It has been even suggested that some scheme should be devised for reducing the numbers, but this result will be legitimately obtained in a manner open to none of the ordinary objections, by the formation of new dioceses. In 1856 the number of clergy was about fifty, the lay representatives rather exceeding that number. In 1873 the clergy were about a hundred and thirty in number, but were reduced by one-third on the separation of the diocese of Ballarat, and this process will have to be repeated as Sandhurst, Sale, and other towns become the centres of new Church organizations.

Over a manageable body, somewhat exceeding a hundred members, Bishop Perry at the earlier date presided with singular ability. As was remarked at the time, he did not, after securing freedom of action for the Church of the diocese, shrink from the arduous position in which he was placed. He was willing and anxious to facilitate the deliberations of the assembly, and was even ready to lay before it every point relating to the government of the Church, or to her financial affairs. He showed, in the discharge of his presidential duties, that he had no secrets in his administration. Distinguished for sincerity and uprightness, he was willing to account for all his acts; and with singular disinterestedness, he gladly surrendered a portion of the powers with which he had been invested into the hands of the Church's representatives. His

unwearied patience and calm self-possession commended themselves to the notice of all who witnessed the debates.

It was found convenient, from the first, to adopt the procedure of the British House of Commons, and Sir Erskine May's *Practice of Parliament* was referred to on any question regarding the conduct of business. In short, the president of the assembly has always had to exercise the functions and consequently been called to understand the duties of Mr. Speaker, and this is no easy matter for one not trained to such intricate matters. It generally happened in those days that amongst the lay members there was a colonial clerk of the Parliaments, learned in all the intricacies of amendments and counter-amendments, business of the House, and business in committee, able on the shortest notice to put his finger on the paragraph in May's handbook which cleared away each difficulty as it arose. With such a mentor at hand the bishop was quick in mastering the technical difficulties of his position, and could always count on the utmost deference being paid to his episcopal as well as parliamentary office. In one important respect he differed from the president of any ordinary Legislative Chamber. The matters discussed were almost always those on which he was possessed of more information than any member, lay or clerical, engaged in the debate. This was in some respects an advantage, and in others a disadvantage. It was a disadvantage, inasmuch as it interfered with that strict impartiality that is required of a president, an advantage as he was able to correct erroneous statements, and from a bishop's point of view show the bearing of any proposal on the interests of the Church. It is obvious, however, that a bishop of clear intellect and strong will can, from the presidential chair, exercise a powerful influence in the determination of any question. Bishop Perry's specialty, however, was not in the exercise of a dominant will, but in unravelling the intricacies in which a question might be involved in the progress of a debate. Discordant argument and miscellaneous suggestion, whilst amendment on amendment was successively moved, would often bring the question under debate into a state of hopeless confusion, and then it was the bishop's opportunity. After listening with patience

to all that had been said, he would leave the chair, and, taking his place on the floor of the House, would bring order out of confusion, and show how a logical mind could educe from the strife of tongues a clear solution of the whole difficulty. No one can doubt that a bishop by taking counsel with an assembly so constituted, whilst he appeared to surrender power, was in fact consolidating his influence. Every member learned to regard the diocesan with the deepest respect, and in most instances with warm affection. The Church and the chief pastor were brought face to face, and the clearest understanding established between the one and the other. Thus the autocrat disappeared from the scene, and the bishop stood in a constitutional relation to the clergy and laity of his diocese.

The following is the address with which, as president of the assembly, the bishop opened the proceedings: "I now consider this assembly constituted; and in addressing you, my Christian brethren, clergy and laity, I feel that I may say that this is indeed an epoch in the history of our Church in this country, and I may add in the history of the Church throughout the world. For the first time we see a legal assembly composed of the clergy and lay representatives of the Church, and competent to legislate on matters relating to it. It has long been one of the great objects of my desire, that I should cease to be alone responsible for the government of this important branch of the Church, and that I might exercise the functions of my important and responsible office, not according to my own individual discretion, but according to fixed rules and in concert with others possessing a certain recognized authority. That object, I am thankful to say, has now been accomplished, and the providence of God in its accomplishment has been very remarkable. Some of you here present may remember the Church Bills introduced at my request by Mr. H. Moor, the registrar of the diocese, into the Legislative Council of New South Wales in the year 1850. These Bills were my first attempt, and a very imperfect one I confess it was, to obtain some defined constitution for our Church here. They produced at the time very great excitement and very general dissatisfaction, but I believe they pro-

duced also this one good result—they directed the attention of the lay members of our Church to the necessities of the Church itself, and to the necessity of establishing it upon some recognized basis, in order that it might be permanently and effectually maintained. There followed in the same year 1850 the conference of the bishops of Sydney, the minutes of which, you remember, were published, and which also excited not only the attention of the members of the Church in this and the neighbouring diocese, but also the attention of the public generally throughout the British Empire, which was thus directed to the great question of Colonial Church legislation. Our own conference followed in 1851, and a succession of Bills was then introduced into the Legislature, which were all either thrown out or withdrawn. The endeavours of the attached members of the Church of England at home, to legislate for the Church in the colonies, altogether failed. In 1854, three years after our first conference, our second was held, and at that conference the provisions of the Bill afterwards introduced into the Legislative Council were settled. You will all remember the circumstance of the introduction of that Bill, and of its being passed by the Assembly ; and I have on a recent occasion, on my return from England, at a public meeting, explained to you the difficulties which attended my endeavours to obtain the Queen's assent to it in England, so that I need not again enter into them at length. There were, however, one or two very remarkable circumstances, indicating, as I trust I may say, the goodness of the Lord our God towards us."

The bishop then described the submission of the Bill to the law officers of the Crown in England, their unfavourable opinion, his successive interviews with no fewer than three Secretaries of State for the Colonies, the alternate hopes and fears that were raised, concluding with Mr. Labouchere's despatch to Sir Charles Hotham, as already recorded in this history.

After reading this most gratifying document, he went on to remark : "Such, gentlemen, is the despatch of our present Secretary of State for the Colonies, Mr. Labouchere. I have been surprised to find that some doubts as to the legality of

this assembly have been recently expressed in the colony, but I feel myself that there is no ground whatever for such doubts. It is not the case that the decision of her Majesty's Government was in any degree hurried on this subject. As I have already mentioned, it occupied the attention—the careful and long-continued attention—not only of Mr. Labouchere himself, but of the whole of her Majesty's Government assembled in the Cabinet ; and it was not without very much consideration on their part that they came to the determination to advise her Majesty to give her assent to this Act. It is quite certain, however, that the legality of this assembly cannot be questioned in this colony, and I have no fear whatever of its being questioned in England itself. Thus then, my brethren, we have got our assembly, we have a legally constituted government, consisting of the bishop, the clergy, and the representatives of the laity. We have been invested with ample powers for all requisite purposes, and now what remains for us is a very difficult task—to exercise those powers wisely for the benefit of our Church, not only in the present but for all future generations. There are certain subjects on which we are prohibited from touching, as you will see from the fifth section of the Act.

"'No regulation of any such Assembly which shall affect any right of appeal to Her Majesty in Council or to the Archbishop of Canterbury or to the Metropolitan of the province or the subordination of the said Bishops Clergy and Laity to the Metropolitan or to the said Archbishop shall be valid unless the consent of the said Archbishop or of the said Metropolitan thereto be previously or thereafter signified by him under his hand and seal nor unless such regulation be confirmed by an order of the Archbishop of Canterbury and no regulation Act or resolution made or passed at any Assembly shall be valid which shall alter or be at variance with the authorized standards of faith and doctrine of the United Church of England and Ireland or shall alter the oaths declarations and subscriptions now by law or canon required to be taken made and subscribed by persons to be consecrated ordained instituted or licensed within the said Church.'

"I will not suppose for one moment that any member of

this or any future assembly of our Church would desire to intermeddle with these forbidden matters. In a former part of the section alluded to in the letter of Mr. Labouchere, it is said that no regulation of any assembly which shall affect the right of appeal of the clergy shall be valid except under certain circumstances. There has been an error in the preparation of the Act in reference to this section. It was altered after it had been approved of by the conference of clergy and laity. It was modified, I believe, by the Legislative Council, and certain words were inserted which, as they now stand, do not express the meaning intended by our conference, nor, I am sure, the meaning intended by the Legislative Council. I therefore feel sure that we shall act wisely in not touching on the subjects included in that portion of section 5 ; but without going out of our province, there are many subjects of great practical importance which will be brought before us, and as in regard to them there may be much difference of opinion, they will require, my brethren, to be carefully considered, and calmly and patiently discussed. We shall need to beware of all excitement—of all haste, and particularly we shall need to beware of falling into one evil while endeavouring to avoid another. I may express a hope that our assembly will proceed slowly, in order that it may proceed safely ; and that we shall not subject ourselves to the application of the old proverb, 'Decide in haste, and repent at leisure.' We must remember that whatever measures are once decided on by this assembly will remain the law of the Church until they are revoked ; and it is much more easy to guard against the passing of a bad measure than it will be for us, or for a future assembly, to revoke such a measure in future years.

"It has been remarked to me that as the president of this meeting, I should find it difficult to manage so large a body of men. But I am comforted by the reflection that we are no ordinary assembly, that the subjects which will be brought under our consideration are by no means ordinary subjects ; they do not relate to secular matters, things of this present world only—but to spiritual matters, things that concern the everlasting salvation of thousands, things connected with the

glory of God and the well-being of the Church and of this land. You are not ordinary men of the world—you are partly clergymen who are solemnly bound by your ordination vows to be examples, and live in a spirit of charity and faith and love ; and you are partly lay communicants who have solemnly promised this day that you are resolved to live in accordance with the commandments of God our Saviour. I feel that I may with confidence depend upon you, not only for the exercise of a careful and sound judgment, but for the exercise of that which is more difficult--a patient self-control and imperturbable good temper. This is the first Church assembly which has ever existed—that is, since the Reformation—composed of clergymen and laymen for the practical purpose of legislation. And now, my brethren, I beseech you, for the carrying out of these great objects and the manifestation of those characteristics, to seek by daily prayer for ourselves and for one another that wisdom and meekness which is the gift of God to all who ask for it through our Lord and Saviour Jesus Christ. Finally, I would ask you for your prayers for myself that God will give unto me in this responsible position grace to be faithful, wise, and temperate in the discharge of my duties, and that He will, according to His promise, give unto me His Holy Spirit."

The first session of the newly-organized assembly was characterized by a lengthy discussion which was not only painful in itself, but of a nature that proved to be unsuited to its deliberations. This was known at the time, and is still remembered by the seniors of the diocese, as the Brough case. In this matter the assembly was unhappily turned into an unwieldy committee for inquiring into the complaints of the Rev. Grainger Brough, LL.D., against Dr. Macartney in his capacity of vicar-general during the absence of the bishop in England in 1855. The bishop himself had been an unwilling party to the imbroglio, and hence it was that as the chief authorities of the diocese had been attacked, its highest tribunal was presumed to be a fitting arena for the subject to be investigated. Many members alleged that the discussion was *ultra vires*, but no one was more anxious than

the dean himself to let the light of day into every corner of the subject. He courted the fullest inquiry.

The introduction of the "case" into this volume may be excused, as it serves to illustrate the difficulties of a colonial bishop in dealing with applications for ministerial employment, and it becomes the more historic, as the partisans of this gentleman built a church for him in Geelong, of which the trust-deed declares that it shall be used for divine worship according to the forms of the Church of England, but shall not be brought under the jurisdiction of the bishops of Melbourne.

So early as September, 1851, Bishop Perry had found it necessary to issue a letter to the members of the Church in the diocese, in which he made the following statements bearing on the necessity of refusing to license clergymen who had not brought out sufficient credentials. He said: "There is a peculiar difficulty here in ascertaining the character and qualifications of those who may offer themselves for employment. For if any clergyman, who is a stranger to me, should arrive from England, the only means which I should have of forming a judgment of him would be the testimonials or letters of introduction which he might bring with him, and these would never be thoroughly satisfactory, unless the writers were well known to me, and persons on whose soundness of judgment I can rely. The formal testimonials (such as are given in Hodgson's *Instructions to the Clergy*) would not, in my opinion, be sufficient to justify the employment of a clergyman not otherwise known to me, nor would general letters of recommendation." The bishop proceeds to mention the names of his three commissaries, Professor Scholefield, Rev. H. Venn, and Archdeacon Cooper, who had undertaken to examine into the character and fitness of candidates for employment in the diocese. "My general rule," he adds, "is therefore to license no clergyman coming from England or Ireland, unless he bring with him testimonials from these three gentlemen. If any should, from ignorance of this rule, come without such testimonials, he must be content to remain without regular ministerial employment until I have sufficient opportunity to form a

judgment for myself respecting his qualifications." It thus appears that the bishop did not intend to turn away all applicants whose testimonials were insufficient, but to place them on probation for a time, leaving it to be determined whether or not they should be permanently employed.

About three years after the issue of this manifesto, Dr. Brough applied to the bishop. In subsequent years some few facts of his personal history became known. He was the son of General Brough, and in his early youth was much thrown into military society, and imbibed a large share of military ardour with a strong desire to obtain a commission, and follow arms as his profession. Perhaps the old general had seen an undue share of the service, but whatever might be the cause, he repressed the predilections of his son and insisted upon sending him to Trinity College, Dublin, with a view to preparation for Holy Orders. The young man was not a successful student, as his heart was in the tented field and not in his books. His degree of Doctor of Laws was no proof either of law or learning, but he appears to have kept a school in Ireland which did not succeed ; after which he made a similar unsuccessful attempt in the West Indies. To the discovery of gold this colony is indebted for his arrival within its borders. In fact, he never became a theologian nor could he write clear English, nor had he the pulpit power that might be expected in the founder of a "free" church. He had his good qualities nevertheless ; he was bland and courteous in his manner, besides having a power of sympathy which made him a general favourite. Within a very few years of his famous quarrel, he confessed from the pulpit that the ministry of the Church had never been his true vocation. He then married late in life a lady of some means, purchased a station, and became a keeper of sheep. These animals, however, did not thrive under his superintendence, the station was given up, and it is to be feared that for some time before his death, when he had attained more than eighty years, he led a retired life in straitened circumstances.

Few of his antecedents could have been known to Bishop Perry when the strange clergyman made his first application for employment in the diocese ; but they serve to

show that too much care cannot be exercised in receiving unaccredited or insufficiently accredited men, and that after laying down the best rules and making the most determined efforts to act in accordance with them, unsuitable men will after all receive appointments. The correspondence between Dr. Brough and various officials of the diocese, besides the Rev. C. P. Bardin, which was printed by order of the assembly in sixteen pages in double columns of small type, indicates the perseverance of the applicant, with a pertinacious disposition to turn every point to his own advantage. He assumed that the bishop, when receiving him on probation and giving him temporary employment, had pledged himself to bestow definite preferment, and the numerous letters which he wrote either to the bishop, the dean, or the Rev. Mr. Bardin, proceed on this assumption, showing the utmost irritability and impatience of any proposal for employment that would appear likely to delay the end which he had in view. The letters of the dean and Mr. Bardin are models of patience and courtesy, and it is no less evident that the bishop had in the first instance been anxious to show sympathy to a man whose cultured manners and address had won his regard. It is unnecessary further to anticipate the incidents of a discussion which spread over two or three years, during which the *locale* was frequently changed, but allow an historic statement of the bishop to speak for itself.

After his return from England the bishop found it necessary to withdraw Dr. Brough from an appointment of a temporary character. Several memorialists, 171 in number, protested against this withdrawal, in reply to whom the bishop disclosed the following facts:

"Dr. Brough had laid aside his clerical character and was engaged in mere secular employment—I think in gold-digging—at Ballarat. Shortly afterwards, in the latter end of 1853 or in the beginning of 1854, he applied to me for ministerial employment, and I had more than one conversation with him upon the subject, in which I told him the reasons why I did not comply with his request. He continued to urge his application, and as there was a clergyman temporarily wanted at Williamstown, and I felt a sincere

compassion for him, I placed him in charge of that parish as officiating minister for a few months, especially telling him that he must not ground thereon any claim for permanent employment in the diocese. After leaving Williamstown, he entered, with my consent, into a temporary engagement with the Rev. J. A. Clowes, at Collingwood. That engagement terminated just when I was preparing to leave Melbourne for England ; and it happened at the same time that the Rev. Mr. Bardin, who had recently experienced a great affliction in the sudden death of one of his brothers, was anxious to be relieved from his parochial duties for a few weeks. With this view he applied to me for my permission that he might make an arrangement with Dr. Brough to supply his place during his absence, and I gave him that permission.

"Dr. Brough states that he wrote to me more than once at this period, and that I did not reply to his communications. I do not recollect to have left any letters from him unanswered ; but my time and thoughts were then occupied with so many different subjects that I may probably have done so. The omission, however, if I was guilty of one, did not in any way affect his position ; for, in my instructions to the dean as my vicar-general, I expressly mentioned that he was to use his own discretion in respect to Dr. Brough, and give him temporary employment in the diocese or not as he (the dean) might think expedient. As vicar-general he had only the power of making appointments for a limited period. At the end of two months after my return all the licences granted by him expired.

"My reason for instructing the dean to use his own discretion respecting Dr. Brough was, that while I did not wish altogether to preclude him from employment, I was very doubtful of the expediency of giving him a footing in the diocese. For, although I had an entire confidence in his uprightness and conscientiousness, I had not the same confidence in his practical good sense, nor in his efficiency as a minister of Christ.

"While I was in England, I received a letter from Dr Brough, enclosing a correspondence with the vicar-general and Mr. Bardin, and also the usual testimonial to his character,

signed by three clergymen of the diocese, which he had procured with a view to leaving the diocese, and which he wished me to counter-sign. In reply I wrote to say, that while I was absent from the diocese I could not exercise my episcopal functions, and must therefore decline entering into the question between him and Mr. Bardin, or the vicar-general, and must also refer him to the vicar-general for the counter-signature of his testimonial. This I transmitted to the dean, which I considered the safest mode of sending such a document, as I did not know whether Dr. Brough might still be in Victoria, requesting him to counter-sign and forward it.

"Upon my return to Melbourne in April last, the dean, in giving me an account of the diocese, informed me that Dr. Brough was officiating at Chilwell, but without a licence from him. In consequence of what had occurred he had declined to license him to any ministerial office; but upon the archdeacon of Geelong expressing a wish to employ him temporarily at Chilwell, he had said he would not interfere to prevent such an arrangement. At the same time he showed me a letter which he had deposited in the registry, addressed to him by the Rev. Dr. Brough; when he had, according to my request, forwarded Dr. Brough's testimonial to him with his own counter-signature as vicar-general; which counter-signature, I may mention, was merely an official certificate that the three subscribers to the testimonial were clergymen of the diocese and worthy of credit. Its whole tone, particularly as addressed to the highest ecclesiastical officer in the diocese, was exceedingly disrespectful and unbecoming.

"'*August* 31*st*, 1855.

"'VERY REV. SIR,—The accompanying document transmitted to me by you, and just received by me, I beg instantly to re-transmit to you, as it is wholly inconsistent with my sense of honour, truth, and chaste principle to retain or accept, as a credential on my behalf, any document bearing your signature, while unsought of you by me, and especially while impressed, as I am, towards you that you have unworthily misrepresented me without any inquiry or investigation whatever—and not only so, but in opposition to my solicitation to place the

matter then pending between Mr. Bardin and me, before the clerical meeting about to assemble at your house; and again, in opposition to the remonstrance of some of the most honourable persons, both lay and clerical, who, at my instance, investigated the affair, and who—the clerical portion of them—obliged Mr. Bardin to write to me apologetically. I will only add that, at the fitting time, I shall vindicate the truth and myself, God willing; meanwhile I leave you to the teachings of your conscience, and the dealings of a God of truth and justice.

"'I have the honour to be,
"'Very Rev. Sir,
"'Your most obedient servant,
"'GRAINGER M. BROUGH.
"'THE VERY REV. THE VICAR-GENERAL.'"

Much precious time was lost in this inquiry; lengthy were the discussions as to whether such a matter could appropriately be brought before the assembly. Although it was the dean's own wish that the utmost publicity should be given to his acts, it was impossible to stifle the feeling that clergy and laity were sitting in judgment on the dignitary who had been intrusted with episcopal functions, and whose connection with the affair had been purely of an official nature. So far as the assembly was concerned, its verdict could only be for the very rev. defendant, but at a cost of much time and some little temper. Still, there was a clear gain in the practical wisdom taught by this painful experience, as well as the evident proof that the assembly was not fitted for a court of inquiry. Dr. Brough's adherents were little likely to bow to the decisions of this tribunal, and proceeded to build the church in Geelong to which allusion has been made, where for a brief period he carried on his ministry.

In this session of 1856 considerable progress was made towards settling the difficult question of church patronage. This was a most important element in the Temporalities Bill, which the bishop had urged Mr. Henry Moor to introduce into the Parliament of New South Wales in 1850. It was found in 1857, when the powers of the Church Assembly were brought to bear upon it, that the various clauses of the new

Bill demanded for their satisfactory consideration much closer attention than had been anticipated, and a special committee was appointed for the work, to sit during the recess. An adjourned session was held in October of the same year, when an Act to provide for the Constitution of Parishes, the Consecration of Churches, and the Appointment of Ministers was passed. The principle of the Patronage Clauses now adopted was that of nomination by proxy. A Board of Patronage was to be constituted in each parish, in the election of which contributors towards church buildings or endowments were allowed votes, varying in number according to the amount of their contributions. Thus the contributor of £2 had one vote; a further contribution of £100 entitled him to a second vote, and every successive hundred added one more vote. As this Act was soon afterwards tested in the case of St. Mark's, Collingwood, it is well to refer at some length to the circumstances of that parish, and the changes made in the distribution of patronage in subsequent legislation. It was thought, when the Bill was under discussion, that the election of ministers by the suffrages of the people was effectually avoided, inasmuch as the board of trustees, a limited body of five or six persons at most, would be intrusted with the choice. It was admitted, however, that secretly, if not openly, an understanding might be come to between the electors and the representatives; in fact that although there would never be a contest between the Rev. Mr. A and the Rev. Mr. B for the benefice, laymen C and D might come forward pledged to appoint A, whilst E and F would do the same for B. It is needful, by way of illustrating the working of our Church Acts, that we give a slight sketch of the parish of St. Mark's. This parish, comprising in 1890 the "cities" of Collingwood and Fitzroy, with a population of about 60,000, was at the commencement of Bishop Perry's episcopate known as Newtown, a village inhabited chiefly by the industrious classes or new arrivals, and within the ecclesiastical jurisdiction of St. Peter's. In the year 1851 the population of this suburb had grown rapidly to 3,449, of whom the Church of England claimed 1818. In the month of June, 1850, Mr. J. A. Clowes was transferred from the Barrabool Hills, and immediately

commenced a system of pastoral visitation in the district, and the result of his labours was seen in the crowds that attended the services. Three years later, the first stone of a new church was laid by the bishop, the estimated cost being £6,500, of which £2,000 was expected from the colonial treasury, £2,000 had been paid in from contributions, the remainder being left as a debt, for which the trustees were liable. The building proceeded steadily after the laying of the foundation-stone until the eight principals of the roof had been raised into their positions, when, early on a Sunday morning in 1854, during a heavy gale of wind, they were blown down and reduced to fragments. Great was the dismay depicted on the faces of those who assembled that morning for worship in the adjoining school-building as they gazed upon the wreck. The calamity, however, kindled the generous sympathy of the population : for not only Churchmen, but members of other Christian bodies cheerfully contributed to a fund for repairing the damage, and within two or three days several hundred pounds were obtained, after which the work proceeded rapidly, and in January, 1855, the church was opened for divine service, the collections that day being not less than £120. Immediately after the opening of the church the trustees found themselves in no enviable position.

The cost of building had far outrun their calculations, and the debt, instead of being limited to £2,500, as expected, had reached £12,000. Dissensions and dissatisfaction prevailed, the congregation fell off in numbers, and the prospects of the parish were gloomy in the extreme. The Rev. J. A. Clowes himself did not escape criticism ; indeed, we cannot wonder that amid these painful embarrassments his health should have given way. At the commencement of 1856 he intimated his desire to obtain leave of absence for eighteen months. Care and anxiety in connection with the church and its financial affairs rendered him quite unfit for his heavy and responsible duties. He had, unfortunately, allowed himself to be elected a trustee, as well as treasurer, besides taking upon himself duties that properly belonged to laymen. Moreover, he was assailed by other troubles peculiar to church affairs in those disjointed times. A writ was served on him for £199, his

share of a debt on the church fence, and £223 for that which enclosed the parsonage. From these difficulties he was partially released, but not without having to draw his own cheque for £100. This was a serious loss at the very time that he was about to incur the heavy outlay connected with the removal of his family to England.

On Mr. Clowes's departure, three clergymen in succession occupied the post of *locum tenens*, the last of whom was the Rev. James Linskea, who had previously officiated at the White Hills, Sandhurst. He entered upon his duties with much earnestness, won to his side many who had at first looked coldly upon him, and for some months laboured with considerable success. In the January of 1858 Mr. Clowes, in consequence of the continued illness of his daughter in England, resigned the incumbency, and the bishop sent a mandate to the trustees requiring them to take immediate steps for the election of two representatives in whom the patronage of the living was to be vested. A meeting was accordingly summoned in pursuance of the Act of the Church Assembly, No. 3, 1858, which has been already referred to. No sooner had the official notice been published than a contest ensued that bore too much of the character of a municipal election. Subscribers of £2 and upwards to the building fund constituted the electors, and of these many had left the parish and were scattered over the colony. They were communicated with, and proxies secured by the friends of the respective aspirants. Two managing trustees became candidates unpledged to support the election of any particular clergyman, thereby reserving to themselves a right of independent choice when the Board of Patronage was properly constituted. Opposed to these gentlemen were two others, put forward by a large number of parishioners. These last were avowedly pledged to support the candidature of Mr. Linskea, the popular favourite. A strong committee was organized, meetings were held, circulars issued, and a general canvass of the contributors took place. The supporters of the trustee-candidates, on the other hand, refrained from similar tactics. The Church Assembly Act for the Appointment of Ministers was thus placed upon its trial, and it was shortly to be made clear

whether its provisions secured the calm and temperate selection of a clergyman to fill the vacancy by a small body of competent persons, or whether the representatives would be biassed by the popular voice.

As the day of election approached the interest in the result increased, and a degree of excitement began to evince itself which would have easily developed into the strife of an ordinary election contest. It is, however, due to the parishioners of St. Mark's, Collingwood, to record that they were thoroughly in earnest in the contest that had arisen, and that there was no appearance of ill-temper. For a considerable time the voting was greatly in favour of the "pledged" candidates, and when but a few minutes had to elapse before the poll was closed, the numbers were seventy votes for these candidates against forty for their opponents; but at this time the tables were turned by the entrance of that munificent friend of St. Mark's, Mr. R. Grice, who recorded in his own person fifty-two votes, to which he was entitled as a contributor to the funds of the church of more than £5,000. Thus the election was settled against the friends of the popular clergyman, and the protest which some of them sent to the bishop was of no avail for altering the result.

The newly-constituted Board of Patronage lost no time in appointing the Rev. R. B. Barlow, who for nearly thirty years held the living of St. Mark's, and was up to the day of his lamented death much respected and loved. Their choice naturally failed to give satisfaction to those who had worked so hard to secure the appointment of Mr. Linskea, and a resolution was passed at a meeting of parishioners censuring them for the result that they had brought about, and declaring that they no longer had their confidence. The resolution was powerless for the object in view, but (as the closing incident of the whole episode) was instructive to our church-legislators, and clearly showed that the Patronage Act then in force had failed to eliminate the objectionable element of popular suffrage.

Whatever might be the faults of this legislation, it was not till fifteen years later, viz., in the year 1870, that an amending Act was passed by which to avoid the error that had been

brought to light by the St. Mark's election. Under its provisions a Board of Advowson was to be elected in each parish independently of any vacancy of the living. The electors were the same as before, and there was the same scale of increase in the voting power of the contributor, as determined by the amount of his contributions. Under the new arrangement provision was made for giving the bishop a voice in the appointment of the clergyman in every case of a vacancy arising, and this was a compromise between the alternating system which had been found to work so badly and the old law of New South Wales, which conferred on him the unrestricted power of choice. "The right of patronage in respect of a vacant benefice was to be held and exercised in manner following, that is to say, out of every three turns the bishop was for the first to have the right of collation, and the Board for the two next the right of presentation." In theory this might appear a feasible plan for conserving the rights of the bishop, whilst giving due weight to those of the contributors acting by their representatives. During a long period and in a large diocese this might have given due proportion to the influence of bishop and people ; but in a small number the law of averages must always work capriciously. It was quite possible for an incumbent to hold office for forty years, and as the people were to have two turns against the bishop's one, the living might be eighty years before the collation of a clerk reverted to the bishop. The system of rotation did not find favour, and in the year 1878 it was expunged from the Acts of Assembly. The plan then adopted was to allow the bishop, the representatives of the diocese and those of the parish, to exercise the same proportionate influence in *every* election, and this system, after ten years' experience, is found to work fairly well. The rule is that the assembly shall in its first session elect three of its number as a diocesan board of patronage, and that the vestry of every parish shall at its first meeting elect for that year a board of parochial nominators. The latter, in the event of any vacancy occurring, meet the diocesan board and form one of six nominators, presided over by the bishop, who has an independent vote, and in case of equality in the voting a casting vote.

To return from this digression to the legislation of the first assembly convened under the new Act. In the session of May, 1857, commenced the important work of providing for the constitution and management of parishes. The bishop had, from the first, wished to escape from the inadequate provisions of the old New South Wales Act, by which church-management was left in the hands of irremovable trustees, who were also irresponsible, being under no obligation to produce their accounts. The pew-rents were in their power for the repair of the building, but the maintenance of the clergyman was left to other persons. The Melbourne Church Assembly had the disposition to popularize the institutions of the parish as well as of the diocese. One of the first provisions of its regulations was to vest the management of every consecrated church in a body of churchwardens, acting with the advice and consent of a vestry. The vestrymen were to be appointed annually, one-fourth of their number being nominated by the incumbent. In the appointment of churchwardens the trustees were to exercise their power and influence by the nomination of one out of the three, the others being nominated by the incumbent and parishioners respectively. The distinction between these two bodies as regards their "rights, powers, and duties" was that all questions relating to money devolved upon the vestry, whether salaries of the incumbent and church officers, the granting of funds for the celebration of divine service, or the repair of the building. The churchwardens, on the other hand, were to constitute an executive committee for the expenditure of moneys under the direction of the vestry, and generally to have the care of the church, its furniture, and all things appertaining to the celebration of divine service. They had a voice, however, in the granting of money, being entitled with the incumbent to share the rights and powers of the vestry. At this stage of our legislation, the yearly balance-sheet was not overlooked. Auditors were to be annually appointed to examine and certify the accounts of the retiring churchwardens. Thus the managers of the ecclesiastical affairs in every parish were compelled to take the entire body of parishioners into their confidence, and every provision was

made for enlisting the interest of all members of the Church. The only important changes made in after years were an extension of the system, in a modified form, in the case of unconsecrated churches, and the constitution of a trusts corporation for the whole diocese, whose sole office it would be to hold church properties, without in any way taking part in the management. For this latter arrangement, an Act of the Victorian Legislature was obtained in the year 1885. The clause defining this important body is thus worded :—"There shall be constituted within the diocese of Melbourne a corporate body of trustees, for the purpose of holding property in trust for the benefit of the Church of England within the diocese of Melbourne, and the said corporate body shall be and shall be known and be designated as *The Church of England Trusts Corporation for the Diocese of Melbourne*." A subsequent clause makes this provision :—"The site of every church, parsonage, and school-house acquired after the passing of this Act shall be vested in the said corporation." Power is also given to the present trustees of any church property to convey the same to the corporation upon the original trusts.

The establishment of a government analogous to the bicameral system of the British Parliament, was a recognition of the constitutional principle. An executive council was a second step of this kind, by which the bishop in council exercises functions resembling those of the Queen in Council, and thus in temporal matters the head of the body ecclesiastic has at all times his responsible advisers. In the government of a diocese, this has a special advantage in correcting an evil that does not exist in that of the nation. The bishop is enabled to transfer much of his secular duty to laymen to whom it is far more congenial. At about the period of the foundation of the diocese, when the question was hotly discussed as to the suitability of laymen being part of a court for judging ecclesiastical causes, their position was described as dealing with the secular accidents of spiritual things. Unfortunately for the bishops of new colonial dioceses, their time is disproportionately occupied with "secular accidents." In early days the Bishop of Melbourne was continually applying to his Honour the Super-

intendent of Port Phillip for allotments of land to be reserved for Church purposes, and had to illustrate his correspondence with diagrams of acres and half-acres, giving to the letter the aspect of an exercise in geometry. He was the treasurer as well as administrator of a fund raised by Christian friends in England for the extension of the Church in the colony. Moreover, he was the agent necessarily employed by the Government of the colony for the distribution of grants from the public treasury. The correspondence thus forced upon him by the necessities of his position was painfully multiplied, and would be naturally distasteful to one whose first thought would be for the care of souls. Legal business also multiplied on his hands in connection with trusts of church property, the conveyance of land, and similar matters.

The council was in the first instance one of advice, the chief duty of which was to distribute the grant received from the colonial treasury. From time to time, other powers and duties have been added by Acts of the assembly, increasing at each step the weight and influence of the body. As time rolls on, it becomes evident that the legislative body has less work to do and the executive more. The council of the diocese has power to appoint standing committees as well as a finance committee. There are also a law committee to draft Bills for the assembly, and a lands committee to settle any questions that may arise in connection with the renewal of leases or the letting of lands, so that the government of the diocese has its departments similar to those of the State. In this way there is division of labour and economy of strength, and although the bishop has still to be the ruling spirit and devote much time to council-work besides presiding over the assembly, he is now spared much secular business, and shares his responsibility with laymen who, by their experience in mercantile affairs, or by knowledge of law, are competent to carry on the business of the Church in the most effective manner. After passing through certain changes as embodied in amending Acts subsequently repealed, the council of the diocese may be briefly described in the language of certain clauses of the

Act of 1877. "In matters pertaining to the temporal affairs of the Church the bishop shall be assisted by a council, and in all such matters he shall act with the consent of the said council. The council shall consist of the following members: the Dean of Melbourne, the archdeacons of the diocese, the chancellor, the advocate, twelve members to be nominated by the bishop, and nine clerical members and nine lay members to be elected by the assembly, thirty-six in all. One-third of such members as hold office otherwise than *ex officio* retire each year, but are eligible for re-election or nomination by the bishop, as the case may be. All acts of the council and all moneys appropriated or expended have to be reported each year to the assembly. It may be further remarked that this part of our organization has been found to work exceedingly well. The lay members have cheerfully given their time and thought to the intricate and irksome matters brought before them, whilst the clerical members have acquired familiarity with business questions as well as expertness in dealing with them.

Amongst the more important laws which the assembly had to frame was that which related to discipline, one of the two points on which the bishop had vainly sought the action of the Legislature of New South Wales. On this matter English legislation supplied abundant precedent, so that much less difficulty was encountered in accomplishing the object in view. The main feature of the Act, as it now stands, is the mode of appointing a commission. This consists of the chancellor, who is the president, and four assessors, two clerical and two lay. The assessors are chosen from a panel of triers consisting of twelve clerks and twelve laymen elected by the assembly, four of each being selected by lot for the commission by the chancellor. The complainant and respondent are allowed a right of challenge, which reduces the number of assessors to one-half. Before articles of accusation can be brought before the commission, they have to be submitted to a committee of reference, who can direct the amendment of the complaint, allow the case to proceed, or reject the complaint altogether. Their function is in fact analogous to that of an English

grand jury, who after the examination of an indictment can find a true bill against an accused person or stop the trial. This committee of reference consists of five persons elected by the assembly, who are disqualified from being chosen on the panel of triers. If the articles of accusation are not rejected by this committee, the registrar submits them to the advocate of the diocese. This officer, presumably one learned in the law, receives his appointment from the bishop in council. His business is to act as prosecutor on behalf of the diocese, and exhibit the articles of accusation which he has received from the registrar with the certificate of the committee of reference. Special provision is made to guard any clergyman from proceedings based on charges that have by lapse of time been liable to fade from memory. The advocate, says another clause, shall not exhibit articles of accusation in respect of any offence which shall for six months before the sending to him of the declaration of complaint have been known to the complainant.

Of course, the Act includes a list of the offences punishable under its provisions. Amongst these heresy is not included, but in spite of obvious difficulties, it makes a bold attempt to deal with pastoral inefficiency, as the list includes "habitual and wilful neglect of duty after special admonition in writing by the bishop with reference thereto."

No Act of the Church Assembly compares in importance with that which was framed "to consolidate the law to provide for the appointment of bishops of the diocese of Melbourne, and for the performance of certain duties of a bishop during vacancy of the see." Bishop Perry, as has been seen, received his appointment from the Crown through the intervention of the Minister of State for the Colonies, and by the delegated choice exercised by the Archbishop of Canterbury and Bishop of London. Bishop Broughton had in like manner been appointed by the Crown, though his elevation to the episcopal office was suggested to the home authorities by the ability and success which had marked his fulfilment of the duties of a Government chaplain and afterwards of an archdeacon. The first of our Acts bearing on this subject which was passed

30th October, 1873, simply discloses that the power heretofore exercised by the Queen is now transferred to the Church Assembly of this or any other Australian diocese, acting in accordance with the rules for the confirmation and conservation of bishops made by the General Synod of the dioceses of Australia and Tasmania, and adopted by this assembly in 1872. This is a mighty change, an ecclesiastical revolution, and yet it was brought about by the silent march of events, without exciting in the first instance any special discussion. It is essential to a history of the Church in the diocese of Melbourne, that the causes of this change should be traced to their origin, that it should be shown how the transfer of power from the Sovereign to the local ecclesiastical body resulted from the new political status of the colonies conferred by the Imperial Parliament. Constitutions were granted to some of these colonies before the year 1853, but letters-patent from the Crown continued to be issued after the constitutions had made them inoperative. Clearly this was a blunder on the part of the home authorities, misleading in the highest degree. In fact those prelates to whom they had been issued, had every right to infer from these royal documents that the powers conferred were real and not imaginary. However, what was left undone in the Imperial Parliament was subsequently determined in the Law Courts, and the colonial dioceses are no longer left in any doubt as to their procedure.

The case of Long *v.* the Bishop of Capetown, which was argued first in the Supreme Court of the Colony of the Cape of Good Hope, and afterwards before the Lords of the Judicial Committee of the Privy Council, was that which opened the eyes of the whole Anglican Church to the change that had been brought about.

It is well to bear in mind what has already been stated, that the dioceses of Melbourne and Capetown were both founded on St. Peter's Day, 1847, and that many features of the one correspond to those of the other. In the year 1856 the bishop of the African diocese, adopting the principle already acted upon in Australia, determined to convene a synod of clergy and lay communicants with a view to settling a scheme of

Church government that should be permanent. Amongst the clergy summoned was Mr. Long, and, like the rest of his brethren, he was requested to affix a notice of the intended meeting on his church door, and to take the necessary steps for holding the election of a delegate. This order Mr. Long declined to obey, and on subsequent occasions of synods being convened, persisted in his refusal. The offending clergyman was thereupon cited before his diocesan and sentenced to deprivation. An appeal was made against this decision to the Supreme Court of the colony, but without success, as the bishop's action was upheld by the legal tribunal and the deprivation of Mr. Long was confirmed. The case was then carried to the Judicial Committee of the Privy Council.

Here the verdict of the Colonial Court was reversed. The following extract from the lucid judgment delivered on this occasion by Lord Kingsdown will be found to apply not only to the particular case of Mr. Long and his bishop, but to the entire Colonial Church, especially in Australia: "The Church of England, in places where there is no Church established by law, is in the same situation with any other religious body, in no better but in no worse position, and the members may adopt rules for enforcing discipline within their body which will be binding on those who have assented to them. Where any religious association has not only agreed on the terms of its union but has also constituted a tribunal to determine whether the rules have been violated or not, and what shall be the consequence of such violation, then the decision of such tribunal will be binding when it has acted within the scope of its authority. In such cases tribunals are not in any sense courts; they derive no authority from the Crown; they have no power of their own to enforce their sentences; they must apply for that purpose to the courts established by law, and such courts will give effect to their decisions as they give effect to the decisions of arbitrators whose jurisdiction rests entirely upon the agreement of the parties.

"Was Mr. Long justified in refusing to take the steps required by the bishop for electing a delegate to the synod? If the bishop's whole contention in respect of the powers conferred by the letters-patent were conceded, they did not

confer that of convening a meeting of clergy and laity for the purpose of making laws binding upon Churchmen. It is admitted that diocesan synods, whether lawful or not, unless with the licence of the Crown, have not been in use in England for above two centuries, and Mr. Long, in recognizing the authority of the bishop, cannot be held to have acknowledged a right on his part to convene one, and to require his clergy to attend it. But it is a mistake to treat the assembly convened by the bishop as a synod at all. It was a meeting of certain persons, both clergy and laity, either selected by the bishop or to be elected in such manner as he had prescribed, and it was a meeting convened, not for the purpose of taking counsel and advising together what might be best for the general good of the society, but for the purpose of agreeing upon certain rules, and establishing in fact certain laws, by which all members of the Church of England in the colony, whether they assented to them or not, should be bound. Accordingly the synod which did meet, passed various acts purporting, without the consent of the Crown or the Imperial Legislature, to bind persons not in any manner subject to their control, and to establish courts of justice for some temporal as well as spiritual matters, and in fact the synod assumed powers which only the Legislature could possess. There can be no doubt that such acts were illegal."

The bishop's action in reference to Mr. Long was condemned in the following terms: "We are of opinion that the order of suspension issued by the bishop was one which was not justified by the conduct of Mr. Long, and that the subsequent sentence of deprivation founded upon his disobedience to the order of suspension must fall with it."

The difficulty in which the bishop had been placed was fully recognized in the judgment, and the painfulness of his position acknowledged with expressions of regret. "It is not beyond our province," said the Lords of the Judicial Committee, "to observe that the bishop has been involved in the difficulties by which he has been embarrassed in a great measure by the doubtful state of the law, and by the circumstance that he, not without reason, considered the letters-patent under which he acted to confer on him an authority which, at the

time that he acted under them, her Majesty had no authority to grant, and that either in this or in some other suit it was important to the interests of the colony generally, and especially of the members of the Church of England within it, that the many questions which have arisen in this case should as far as possible be set at rest."

Turning from the diocese of Capetown to that of Melbourne, this consummation, it may be remarked, has been attained so far as present experience can determine. The litigation, in which Bishop Gray was so unfortunately involved, clearly proved that letters-patent issued after the granting of a Political Constitution were valueless, and that even in the case of Melbourne, where they were issued some years before the establishment of the Constitution, they did not confer authority to convene a synod invested with legal powers. In short, it was clearly ruled by the highest court in the realm that the acts of any synod so constituted in attempting to establish a court for adjudication on temporal rights were illegal. Hence the importance of Bishop Perry's obtaining the assent of the Crown to the Act of the Victorian Legislature, under which a synod could be legally convened. It may be always possible to question the validity of our legislation, and especially the judgments of our commission for trying ecclesiastical offences, by carrying them into the Supreme Court of the colony, but it is easy to see that such a test will only prove the strength of our position by upholding their legality.

In regard to the appointment of bishops, it is clearly understood that this right is vested in the dioceses acting through their synods or assemblies. Letters-patent, consequently, are things of the past, the rights and powers of bishops are now clearly defined by ecclesiastical statute, and these dignitaries are at least spared the humiliation of claiming prerogatives on the authority of a document which may afterwards be found valueless. Lapse of time can alone strengthen and settle the code of laws under which we live.

Whilst on the subject of the appointment of bishops, it may be well to anticipate. In the assembly of 1877, the following arrangement was adopted. In the first session of every

assembly six clergymen and six laymen are chosen by ballot to be a board of electors. These hold office for three years, and are ready for action when any vacancy occurs, being perfectly free to make an independent choice. In the two elections in which this board has had to exercise its functions, it had simply to appoint delegates in England, the subject of whose choice they pledged themselves to elect. Experience has shown that the best man for so responsible an office is not likely to be one who would offer himself as a candidate and take the chance of rejection, but he to whom after due inquiry the absolute offer can be made. By a determination of the General Synod, accepted by the Melbourne Church Assembly in 1882, the name of the person so elected is forwarded to the metropolitan of the province or primate, whose business it is to obtain the approval of the other bishops of the province. It is sufficient that a majority should signify their assent, and the person nominated may be consecrated in due course. No mention of the Queen's mandate is made in the Acts of the Church Assembly or in the determinations of the General Synod, though in reply to an inquiry made by Bishop Barker of the Archbishop of Canterbury in 1872, Sir Travers Twiss, chancellor of his grace's diocese, gave his opinion that the nomination of all bishops by the Crown is implied by the rubric in the Consecration Service, which requires the archbishop to demand the Queen's mandate for the consecration.

CHAPTER X

EDUCATION

Condition of Church Schools in 1848—The Two Systems—Bourke Street School Land—Bishop opposed to "Free" Education—The Irish National System—New School-houses in Melbourne—Bishop's views—Manifesto of Protestant Denominations—Grammar Schools—St. Peter's—Mr. Richard Hale Budd—Melbourne University—Right Hon. H. C. E. Childers—Melbourne Grammar School—Dr. Bromby—Geelong Grammar School—Dr. Vance—School closed—Taylor *versus* Bishop of Melbourne—New Constitution—School flourishing—Free, Secular, and Compulsory, System—Religious Instruction in State Schools.

It has already been mentioned that on his first landing in 1848, the bishop was anxious about the parochial schools of his diocese. To use his own words addressed in that year to the chairman of one of the Boards of Education, primary schools had been long the subject of his earnest attention, besides being a principal subject in all his inquiries concerning the condition and prospects of the people. Hence it was with no small sense of disappointment that he found the means for education in Melbourne inadequate and unworthy of the Church of England. The only schoolroom belonging to us was a miserable structure of wood, erected close against the walls of St. James' Church, whilst the others were held in hired cottages. It was but too evident that the best were those belonging to the Presbyterians and other Protestant bodies. In those early days the question of education was rendered more intricate by the peculiar circumstances under which public aid was appropriated. Originally in New South Wales grants of land had been made by the home government through her Majesty's representative for church and

school purposes. After a time this source of revenue fell into the hands of the Council or Parliament of the colony, in which body there was always a strong party anxious to discourage schools connected with the Church, or indeed with any other religious body. Grants continued to be made to Church schools under what was called the denominational system, which included a Government Board and regular staff of officials. An Act, however, was passed organizing a second Board of Education, in which the connection of Church and school was ignored, although provision was made for undenominational religious instruction on the plan of the national schools in Ireland. Indeed the name itself was borrowed, and henceforth the same Government was charged with the management and support of two rival systems, the one called national and the other denominational. It was an ingeniously contrived anomaly, and for several years proved an apple of discord both in the Parliament of the colony and the synods of the Church.

Soon after the district of Port Phillip was severed from New South Wales and established as a separate colony, this duplex system was adopted as part of its heritage. In the national schools but little religious instruction was given, the clergy naturally feeling a more practical interest in those which were immediately under their influence. In the Church schools, which were supported partly by the fees payable for the scholars and partly by Government grant, the teacher, who was selected by a local committee, was required to make Holy Scripture part of the routine of daily instruction, under the immediate control of the clergyman. Thus it was in the power of the denominations to make every provision for the religious instruction of the scholars, in close accordance with their distinctive principles.

In July of the year 1850 the building adjoining St. James' Church was pulled down, and a school more worthy of the metropolis of the colony erected. It was large and spacious, containing separate rooms for boys, girls, and infants. In these schools the Holy Scriptures were taught daily, together with the elements of a sound education, under the superintendence of the Rev. S. L. Chase. The total cost was £1,012, of which the Society for Promoting Christian Knowledge con-

tributed £100, and the Diocesan Society £100. At the same date, the S.P.C.K. made two other grants of £300 each, amounting to £1,000 in all, one of which was devoted to the purchase of land and erection of a school in Bourke Street. Circumstances connected with the Bourke Street school land have drawn attention to it, owing to the property advancing so rapidly in value. In thirty-eight years the land purchased by the Christian Knowledge Society's grant rose in value to upwards of twenty thousand pounds. Handsome shops have been built on the site, which at the expiration of the lease will be replaced by others of still more ambitious pretensions. Within eight years of the purchase, £1,100 derived from rents was appropriated to Trinity College, helping thereby to diminish an embarrassing debt, and will in the future be available for purposes of yet greater importance. With these incidents fresh in the memory the remark made in that "day of small things" has a curious significance. "As teachers are trained at these schools for employment elsewhere, this venerable Society will contribute, in a considerable degree, to the improvement of the education of the people, not only in the city itself, but throughout the diocese."

In November, 1851, the Lieutenant-Governor, Mr. C. J. La Trobe, announced, at the opening of the session of the Legislative Council, that education had been almost the first subject of great and general interest to occupy the attention of his Executive Council. The bishop lost no time in drawing the attention of members of the Church of England to his excellency's announcement. "The character of a people," he said, "must always in a measure depend upon the means of education which are provided for them. This is true of every people and of every period of the national life of a people. But if this be so generally, much more so is it in such a country as our own, where the young, if they be not put to school, are liable to grow up not only without instruction, but without restraint of any kind ; and at such an early period of our national existence, when the influence which is exerted upon the present will, according to human probability, impress an indelible stamp upon all future generations, unless a sound education be provided for them, religion, morality,

intelligence, all which constitutes true civilization, must retrograde, and this colony, notwithstanding its natural advantages and extraordinary growth in population and wealth, must sink instead of rising in the social scale.

"But while the subject of public education is one of the greatest importance, it is also one the consideration of which involves many great difficulties; and there is scarcely any country where these difficulties are more embarrassing than in our own. The dispersion of the population in the interior, which renders it impossible to assemble any considerable number of children in a day-school; the indifference about the matter which, notwithstanding many exceptions, too generally characterises parents of the labouring class; the want of well-qualified teachers, which has hitherto been found in many places an insuperable obstacle to the establishment of efficient schools; and lastly, the differences of religious opinion, which frequently occasion several small and ill-conducted schools to be formed in a town, where one would be amply sufficient, and more than one cannot properly be maintained: these are the causes to which the present unsatisfactory state of education among us is chiefly to be attributed, and which render its improvement so extremely difficult.

"The object of the Legislature must obviously be to assist the people in procuring and maintaining an adequate number of efficient schools throughout the colony; but this can only be effected by inducing, in smaller towns, persons of different religious opinions to unite together for the purpose. For, as long as each religious body is determined to have its own school, the scholars in it must be few, and the teachers in consequence must be either ill-paid and therefore in general not duly qualified for the office, or else almost wholly maintained out of the public revenue, whereby an unjustifiably large expense would be incurred. But those who differ from one another in their religious opinions can unite in carrying on a common system of education only by limiting that education to those particulars on which they are agreed. Hence the question arises, can a Christian man, who regards the bringing up of a child 'in the nurture and admonition of the Lord' as the

most important part of education, assist in carrying out an act for the establishment and maintenance of schools, in which the great truths of our holy religion are either not taught at all, or only taught imperfectly? Our first impulse is to reply, 'No; certainly not;' but subsequent reflection may perhaps lead us to qualify the answer. For while we must not yield one jot or one tittle to worldly expediency, where Christian principle is involved, we must also remember that, without offending against Christian principle, we are bound to give full weight to Christian expediency; and there is a danger, on the one hand, of professed Christians priding themselves on an unscriptural latitudinarianism, which they call liberality, and there is likewise a danger on the other hand of sincere and earnest Christians not showing overmuch zeal for the truth of the Gospel, which is impossible, but assuming a responsibility which belongs to others, and regarding as a question of principle that which is really one of Christian expediency.

"First, parents are the persons primarily responsible for the education of their children, and while we ought to do all in our power to impress upon them the duty of instructing their families in the doctrines of the Gospel, neither the Government nor any individual has any right, if they refuse, to compel them to do this. No one may properly take from them the responsibility which God has imposed upon them, nor, except in an extreme case, interfere against their will to secure their children from the consequences of their infatuation. Whosoever seeks to do so has formed a mistaken notion of his own duty.

"Again, while the Government of a Christian land, as well as all individual Christians, are bound not to teach or encourage the teaching of anti-Christian error, but to teach as much of Christian truth as possible, they may, without any dereliction of principle, in cases where the superstition or prejudice of parents prevents the teaching of the whole of the distinctive doctrines of the Gospel, confine themselves to the communication of secular instruction, and the inculcation of moral duties, with so much of revealed truth as the parents may be willing to allow. Nor does Christian principle require the

Government in all cases to assist in providing schools where a complete system of religious instruction shall be given to the children of such parents as may desire it; but it may sometimes be a question for Christian expediency to determine how the best education that circumstances admit, can be given to the whole.

"Once more, although no Christian man and no Christian Government is justified in teaching or encouraging the teaching of error, yet it is questionable whether a Government may not, in order to improve the secular instruction, and to secure a due control over the management and discipline, assist in the maintenance of schools wherein the principles of the Gospel may be perverted and a system of man's invention is substituted for the pure religion of our Lord Jesus Christ. This is the most difficult question of all. It must be acknowleged that in the present condition of our colony, such schools must continue to receive assistance, or else the Government must cease to interfere with public education at all."

Such were the clear views which Bishop Perry promulgated in the year 1851 on the vexed question of public education, in which he anticipated the difficulties that formed the subject of so much discussion in subsequent years. It may be inferred from his reasoning that he would have acquiesced in such a system as would have merged all Protestant denominations into one, leaving the Roman Catholics a separate grant. Such was the view advocated by his distinguished successor, but which has always been opposed by the Presbyterians and other bodies.

In the year 1854 the Bishop invited certain representative men belonging to different Protestant denominations to a meeting, at which the subject of public education was discussed and an agreement come to, as shown by a series of propositions on which a common system could be founded. An address was forwarded to the Lieutenant-Governor, Sir Charles Hotham, in which the signatories avowed themselves as "deeply convinced of the importance and necessity of establishing a system of education which shall be commensurate with the wants and interests of this rising colony."

Passing over the first three propositions as being less open

to dispute, the following will suffice to show that the points of agreement amongst the Protestant bodies were amply sufficient to serve as a basis for a combined arrangement:

"4.—That education, to be sufficient even to fit the youth of a nation, by their virtues as well as their intelligence, to be useful members of society—apart from the consideration of its highest object, the training them up for the kingdom of God,—must be moral and religious as well as secular; and it is certain that thousands of the children of this colony will grow up in ignorance of their spiritual interests and highest duties, unless religious knowledge be communicated to them as a part of their school instruction.

"5.—That there is no possibility of training the conscience and of duly impressing the mind with a sense of its moral obligations, except by instruction out of the Holy Scriptures; and that such instruction can be effectually and permanently secured only through the agency of the Churches of God in the land.

"6.—That moreover the success of any system of instruction depends upon the Christian character, as well as the other qualifications of the instructor; for which character there can be no sufficient guarantee, except through the same agency of the Churches, to one or other of which every true Christian will of course belong.

"7.—That therefore it is indispensable that the State should avail itself, as far as possible, of the organization and agency of the Churches of God; and that to set aside those Churches as impediments in the way of good, or to refuse their co-operation as either unnecessary or inexpedient, would lead, practically, to a divorce between education and religion, and would render it impossible to obtain the services of a body of teachers deserving of public confidence.

"8.—That, regarding this as a matter of primary and vital moment, we are desirous that every facility should be afforded for different Churches in places where they are not sufficiently numerous separately to maintain well-attended and efficient schools of their own, voluntarily to combine for the establishment of common schools.

"9.—That with a view to meet the case of parents who would object to the religious instruction given in a particular school, we are willing that in all public schools a certain number of hours should be consecutively devoted to secular instruction, and that the Catechism should be taught, and Bible lessons given, to those children only whose parents or guardians do not object."

To this memorial a reply was received from the Lieutenant-Governor which was disappointing to the memorialists, as the decision of the question was postponed :—

"Colonial Secretary's Office.
"Melbourne, 13*th October*, 1854.

"My Lord,—I am commanded to acknowledge the receipt of your letter of 26th ultimo, transmitting a memorial to his excellency, the Lieutenant-Governor, from the clergy of the Church of England, the Free Church of Scotland, and the Wesleyan body, setting forth the advisability of adopting a particular system of education in this colony similar to that sought to be established by a Bill, introduced into the Legislative Council at its last session, by the Honourable the Attorney-General, entitled 'A Bill to make Provision for Public Education.'

"The Lieutenant-Governor desires me to observe, that the subject of education has, for many years, perplexed statesmen of the highest consideration in England, various measures having been brought forward without any result, and that his excellency's very recent arrival in the colony does not place him in a position to form a judgment upon the views entertained by the several denominations, on a subject-matter in which they are all especially interested.

"If, therefore, his excellency were to deal with this question, he would be compelled to adopt the counsel of the Government, and although his excellency is willing to pay all the deference to which the opinions of its members are entitled, he cannot consent to bring forward a Bill, in the framing of which it would not be in his power to take any part.

"It appears to his excellency that a wrong step now taken

might be productive of incalculable harm, and that if the necessity of a change is as urgent as has been represented, yet that the advantage to be derived from the postponing of the Bill, until the views of the community are generally known, more than counterbalances the inconvenience of delay.

"Most unwillingly, therefore, is his excellency compelled to decline to accede to the prayer of the memorial, to which the names of the Lord Bishop of Melbourne and clergy of the Church of England, the Free Church of Scotland, and the Wesleyan ministers are appended, and the Lieutenant-Governor hopes that the knowledge, which a longer residence in this colony may enable him to acquire, will remove those scruples which he at present entertains.

"I have the honour to be, my Lord,
Your Lordship's obedient servant,
"JOHN FOSTER.

"THE RIGHT REV. THE LORD BISHOP OF MELBOURNE."

However anxious the bishop might be for religious instruction of the mass of the rising generation, he never lost sight of the necessity of providing for the wealthier classes the means of qualifying their sons for the learned professions. Early in the year 1847, some few months before he sailed from England, Mr. Richard Hale Budd, an old pupil of Dr. Arnold of Rugby, who graduated at Cambridge in mathematical honours in the year 1838, opened a private classical school in Victoria Parade, near St. Peter's Church. Finding that Mr. Budd was willing to take charge of a diocesan grammar school, the Bishop conceived the idea of building a schoolroom on the land belonging to St. Peter's Church, and on the 29th September, 1848, before he had completed his first year in the colony, made a proposal to the trustees in the following terms:—

"I am desirous of establishing a grammar school in Melbourne, and as I wish to avoid all unnecessary outlay in the first instance, and to risk as little as possible in what must be regarded in the light of an experiment, it has occurred to me that I might erect a schoolroom upon the ground belonging to St. Peter's Church of such a character, that it

would afterwards serve as a parochial school. Until a population gather itself about the church, such a school would not be needed, and I have thought that if I build upon a plan previously approved by you, you may agree to let me have the use of the building for the above-mentioned purpose until you require it, and that then you may take it for parochial purposes, upon paying me a certain sum to be fixed upon between us. I shall feel obliged to you for an early answer to say whether any such arrangement would meet with your approbation."

The trustees were glad to comply with the bishop's proposal, the school was built, and at Easter, 1849, Mr. Budd took possession, transferring his private pupils to the more public institution, and installing Mr. H. H. P. Handfield (now Canon Handfield) as his senior assistant-master. This school was carried on under the bishop's authority till December, 1854, when it was closed, not from any failure of support, for at that time there were seventy pupils under instruction, of whom twenty were boarders. The difficulty with which Mr. Budd had to contend was the inadequate accommodation, besides the inconvenience of having the boarding establishment separated altogether from the school building. Moreover, the establishment of a grammar school on a large scale had been mooted, but the development of the scheme was by no means rapid. Three important institutions, each in a different way bearing on the higher education of the colonial youth, occupied at this time a place in the bishop's thoughts, and were destined to engage his energies in a practical manner. Foremost amongst these was the Melbourne University, which was first suggested by Mr., now the Right Hon., Hugh Culling Eardley Childers, a member of the University of Oxford, who subsequently held office under Mr. W. E. Gladstone as First Lord of the Admiralty. The bishop, whose experience could not but be of the greatest value, was consulted by Mr. Childers upon several parts of the proposed scheme. It seems to have been at the suggestion of the bishop that the head of the university should receive the style and title of chancellor. And to the fostering care of Sir Redmond Barry, the first holder of the office, much of the success of the institution was due. The

bronze statue, in front of the Public Library which so well transmits the features of the learned chancellor, serves also to keep in memory the man who laboured so wisely and so well for the more important institution. The Act by which the university was incorporated bears date January, 1853. Amongst its more prominent clauses was one which was thoroughly in harmony with the bishop's views, if indeed it was not due to his inspiration. It enacted that the university "might make statutes for the affiliation of colleges, and for the licensing and supervision of boarding-houses intended for the reception of students, provided always that no such statutes should affect the religious observances or regulations enforced in the same." Allotments of land were from the first appropriated to the four chief denominations on the University Reserve, three of which are now occupied by affiliated colleges that have proved their usefulness. These institutions did not find favour with the secularists of the university, but no impartial observer can fail to see that they have tended, not only to raise the standard of academical attainment, but to elevate the moral and religious tone of the students. The third subject that lay on the Bishop's mind was the grammar school. In the month of May, the trustees of St. Peter's offered to purchase the building that stood upon their ground for the sum of £760. Mr. Budd was anxious to move into better quarters; the time had therefore arrived when the Church of the diocese was constrained to take a decided step. A meeting was called at which the bishop presided, when his lordship took the opportunity of explaining that the members of the Church must determine whether the grammar school should be carried on, and if so in what manner and under what government,—whether any steps should be taken for the establishment of a college, and if so whether the two institutions should be connected together, and whether the college should be connected with the proposed university. Happily the attendance on the occasion was large and influential, a committee was formed consisting of the bishop, Dr. F. Palmer, and Mr. W. F. Stawell, with instructions to report to a subsequent meeting

on the best manner of carrying out this important undertaking. A second meeting was held, and also a third, at which the Constitution recommended by the committee was with some slight amendments adopted.

It is needless to trouble our readers with the various clauses of the proposed Constitution. Suffice it to say that the objects of the grammar school were to include "a sound religious education according to the principles of the Church of England, and such instruction in all branches of learning and science as might fit the pupils either for business or for the more advanced studies of the university." The objects of the affiliated college were, "first, to give students a sound religious education according to the principles of the Church of England, and exercise over them a strict moral discipline; and secondly, to provide instruction in those branches of learning and science which are not sufficiently provided for in the university course."

The erection of the grammar schools of Melbourne and Geelong would scarcely have been possible at that early period without large help from the Government. Happily this was forthcoming, for the prejudice against "denominational" institutions was not yet in its ascendency. In the session of 1853 the sum of £20,000 was voted by the Legislative Council for the establishment of grammar schools, of which vote £10,392 fell to the share of the Church of England, the distribution being made in accordance with the census of 1851, which gave the numbers of the several denominations as follows:—

Church of England	37,433
Presbyterians	11,608
Wesleyan Methodists	4,988
Roman Catholics	18,014
	72,043

A little more than two years later there was a second grant of £15,000 which was distributed on the same principle as the first.

The totals received towards the building of the different grammar schools are thus enumerated :—

Church of England Grammar School, Melbourne . .	£13,784
„ „ „ Geelong . . .	7,000
Scotch College, Melbourne	6,445
Wesley College „	2,769
St. Patrick's College „	2,500
	£32,498

On Wednesday, July 30th, 1856, the bishop had the satisfaction of laying the first stone of the Melbourne school in the presence of about four hundred persons. On this occasion his lordship remarked that ever since his first arrival in the colony he had desired to see such an institution in this country, but various causes had up to the present time prevented its foundation. He, however, thought that delay had brought about good. He saw that the people were fully alive to the importance of education, as were also the representatives of the people, who had shown their interest in the subject by the munificent grant that they had made for that purpose. Education was not only beneficial in itself, but was serviceable in training the mind and fitting the man for the duties of everyday life. He desired this school to be as nearly as possible of the same character as the great grammar schools of England. He would also have the same style of education imparted here as there. For whatever might be urged against the necessity of a classical education, he knew its value in fitting the faculties for the business of after life. As a mechanic spent some time in preparing his tools for work, so a boy should spend a great part of his time in the preparation of his mind for the duties of manhood. He could, in his intercourse with the world, easily discern between the man whose mind had had the advantage of this early training and the man who had not been so fortunate. He had well-considered the subject of education, and thought a boarding-school was preferable to a day-school, for which reason this school had been placed a short distance out of Melbourne. He hoped this establishment would not only be a credit to the Church of England but that it would prove a blessing to the colony of Victoria.

After his return from England in 1856 the bishop reported to the council of the Melbourne Church of England grammar School that he had taken steps before leaving to procure the appointment of a master for five years. The first engagement of a gentleman for this post proved a failure. A second attempt was more successful. The selection had been left in the hands of Dr. Vaughan, the head-master of Harrow, afterwards Dean of Llandaff, and the Rev. J. Cooper, afterwards Archdeacon of Westmoreland. Their choice fell on the Rev. John Bromby, D.D., Fellow of St. John's College, Cambridge, and son of the Rev. J. H. Bromby, who was for sixty-nine years vicar of Hull. It may truly be said of the first head-master of the Melbourne Grammar School, that among the remarkable men who clustered round Bishop Perry, his eminent talents, his unfailing courtesy of manner, and originality of mind rendered him specially conspicuous. He was born on May 23rd, 1809, and received his early education at the Hull Grammar School, whence he proceeded to Uppingham with a scholarship, and at the accustomed age to St. John's, Cambridge, where in 1829 he was elected Bell University Scholar. During the same year he was a competitor with Tennyson and Tennyson's friend, Henry Hallam, for the chancellor's medal for "the best ode or best poem in heroic verse," in English. The subject was "Timbuctoo," and the medal was won by Tennyson, who was at Trinity—Macaulay (twice), Praed, Bulwer, and Wordsworth (twice) had been previous successful competitors, but it is a remarkable circumstance that no subsequent medallist secured a niche in the temple of fame for his poetic productions. Mr. Bromby graduated as ninth wrangler in the mathematical tripos of 1832, and in the same year secured the third place in the second class of the classical tripos.

The *Argus* thus sketched his character and work :—"He was appointed university preacher at Cambridge in 1850, when he took the degree of doctor of divinity—a degree which, whatever else it secured, fastened upon him, at any rate amongst his old pupils, the title of "the dear old doctor." One of the three sermons which he preached in Great St. Mary's was published by request, and bears the title of 'The Irregular Element in the Church.' It is a highly suggestive

pamphlet, and plainly foreshadows the preacher's future liberal bearing in things ecclesiastical. It deals with what was then a burning question, viz the status of Dissenters, and is an explanation of, nay even an apology for, their position by analogy with the spiritual phenomena manifested in the history of the chosen people! His management of the Church of England Grammar School was in one respect unfortunate—he was but little acquainted with business habits. He however wielded great personal influence over his pupils, and when he gave up the headmastership of the school, he was presented by his old pupils with a handsome testimonial and was entertained at a public dinner. The circumstance is noteworthy because on previous occasions his "old boys" had in vain requested him to accept some tangible evidence of their respect and veneration, but he had always refused on the ground that the head-master of a public school was in the position of a judge, and should not, under any circumstances, accept a present. In 1868, when the senate of the university was first constituted, Dr. Bromby was elected as its first warden; he was also elected by the senate to a seat on the council of the university, a position which he held till his death, and in which he rendered the university signal service by his uncompromising opposition to anything approaching party government of that important institution. He was more than once pressed to become a candidate for the position of chancellor of the university, but steadily refused to allow himself to be nominated on the ground that a stronger and more vigorous hand than his own was required for the successful guidance of the university machinery. On attaining his seventy-fifth year a public demonstration was made by way of congratulating the rev. gentleman, on which occasion an address was presented to him in the Town-hall by Dr. Moorhouse, then Bishop of Melbourne, who eulogized his personal worth and public career both as a schoolmaster and a clergyman. And shortly afterwards practical effect was given to this expression of opinion by the presentation to him of the gift of a thousand pounds, which was subscribed by members of all classes and creeds. With the unselfishness characteristic of the man, he devoted the first testimonial

presented to him towards founding a divinity prize in connection with Trinity College. Dr. Bromby's career must be regarded from two points of view, viz., as a clergyman and as a schoolmaster. The rev. gentleman would have been the first to say that the two functions are almost inseparable, for he always regarded the work of the schoolmaster as distinctly spiritual. Few of his sermons have been printed, and only those who had the privilege of hearing them could realize the charm which was associated with their delivery, and which arose from the indefinable sympathy which always existed between the preacher and his congregation. He was in the opinion of those who knew him most intimately the disciple of such writers as Frederick Denison Maurice and Charles Kingsley, but he by no means identified himself with nor countenanced such attacks upon the creeds and formulas of the Established Church as were based upon the supposed conflict between science and religion. He had no sympathy, for example, with the writings of Bishop Colenso. To one point in his public teaching he gave especial prominence, namely, that the Scriptures were not intended to teach us science, but only the dealings of God with man.

"As a schoolmaster it is difficult, if not impossible, rightly to estimate the enormous influence which he exercised. It can scarcely be doubted that few had so much to do with the formation of the character of the youth of the colony as the reverend doctor. Nor is it easy to state the reasons for his success in his profession, for, as a business man, he was a failure, and as a teacher he had, at least, many equals. And yet his pupils in many varied careers won the highest prizes. Probably the cause of his success was his personal influence and example. It was with him as with Dr. Arnold—his boys were ashamed to do wrong, and learned day by day, from his own conduct, the lesson that true worth consists in the conscientious and unflinching discharge of duty. It is a significant fact that on the occasion of his retiring from the grammar school no one had an unkind or ungracious word to say of him, notwithstanding that he had had some pupils who had so far forfeited his confidence as to necessitate their dismissal from the school. Few of his old pupils will forget

the telling words in which, after morning prayer, he addressed the school, as was his wont, on subjects of general interest and spoke to his boys kindly and fearlessly on the problem how young men should keep themselves unspotted from the world. It may be added that Dr. Bromby, when head-master, rendered much valuable assistance to the suburban parishes within a certain radius of his home; he was ever ready in cases of illness or enforced absence to supply any lack of service, and these ministrations were no less acceptable to the congregations visited."

It has been already mentioned that out of the Government grant £7,000 was appropriated for a Church of England grammar school at Geelong. This sum having been supplemented by subscriptions amounting to £2,000, a meeting of contributors was called Dec., 1856, trustees were appointed, and the Rev. G. O. Vance, M.A., of Lincoln College, Oxford, was elected first head-master. On Wednesday, June 4th, 1857, the foundation-stone of the building was laid by his excellency Sir Henry Barkly. The bishop and dean as well as the local clergy were present, and amongst those who addressed the meeting was the Hon. W. L. Haines, the Chief Secretary of the colony. Twelve months later, in the month of June, 1858, the school was formally opened, when the bishop made one of his characteristic speeches inspired by the recollection of the days spent at Harrow. He then addressed himself in affectionate terms to the youthful part of his audience. He dwelt upon the importance of giving a high tone and impress to the school from its commencement. The great public schools of England had most of them some specific character which clung to them for successive generations, and by which they were distinguished. There were Eton "gentlemen," Winchester "scholars"; there were other schools, the students of which were characterized by terms of a less complimentary character, indicating frivolity or coarseness. He did not wish the Geelong boys to be otherwise than "scholars and gentlemen." His lordship added a few other remarks, urging the youthful audience to diligence and activity in their studies, whether sacred or secular. It is fair to the school to testify, after the lapse of a quarter of a century, that it has by general

consent maintained an Eton reputation and escaped that of the "other schools" to which the bishop alluded.

For about two years the school made good progress, but it was found that the management was not economical. The building was too costly for the means at the disposal of the trustees, and a large sum was expended on furniture and the salaries of officials. Besides this, the payment of the masters was not proportioned to the number of scholars, but even in the infancy of the school was fixed on a high scale. The result was that before the year 1862 the debt had reached the amount of £7,500, £5,000 of which had been advanced by the banks for the completion of the building. As the school was not being worked at a profit, there were no means of paying any back debt whether large or small. The immediate consequence was that the school had to be closed. Thus for two years there was left empty and useless a valuable building of an ornamental design, capable in many ways of rendering service to the Church, as well as to the cause of religiou education.

This record of failure would not have found a place in these diocesan annals, but for the fact that the whole business occupied a large and indeed painful place in the bishop's experience. By the advice of his registrar, he endeavoured strictly to confine his position as trustee to that of "holding the estate," but as his colleagues had virtually constituted themselves a board of directors for conducting an establishment on commercial principles, the duties of the trust had been hopelessly mixed up with those of school-management, and shop-keepers had been led to regard his lordship as one of a company with which they had carried on their transactions. Business connected with the "holding of the estate" was often transacted at the same meetings with that of the school-management, the same minute-book recorded both, and the bishop, on more than one occasion, had to leave the chair and lodge his protest against the irregularity. At length the annoyance of which the bishop complained reached a climax by an action brought against his lordship individually for £200. In the County Court, where the right rev. defendant conducted his own case, the verdict went against him. The matter was after-

wards tried in the Supreme Court of the colony by the chief justice, and on this occasion the verdict of the lower court was reversed, the point of contention being whether the bishop as trustee was implicated in the commercial transactions of his colleagues in reference to the management of the school. In summing up the case the chief justice made the following clear statement of the facts:—

"The action was brought by the plaintiff against the defendant, as one of the trustees of the Geelong Grammar School, for meat supplied to that establishment. As a trustee of the land on which the school stood he would not be liable for any such debt; if made liable, he must be made so on the ground that he himself had contracted it, or had authorized others to contract it. For himself he must say that he was at a loss to discover any evidence whatever to fix the defendant with this liability. He certainly had not himself ordered the goods, and he could not find any evidence to show that he had authorized others to order them. When he was elected a trustee, the school was to be governed according to certain rules, which might very appropriately be called its Constitution; and by the 6th of these rules, the school was to have been conducted at the sole expense of the head-master. By the 14th rule the Constitution of the school could not be altered but at a meeting held upon a three months' notice; but certain of the trustees living at Geelong, without any notice whatever to the defendant, and without complying with the 14th rule, determined upon taking upon themselves the management of the school upon their own responsibility. It appeared by the evidence that it was not until some time after that the defendant was made acquainted with what the trustees at Geelong had done, and when he was informed of this, so far from adopting their act, he expressed strongly his disapproval of it. He not only did not sanction their incurring debts, but told them in express terms that he would not incur or be responsible for them. What could he have done beyond this? Ought he to have thrown up his trusteeship, or have abstained from attending meetings? Certainly not; the trusteeship in itself involved no liability. It was the trusteeship of the land altogether apart from the management of the school. He

had a right as a trustee to be present at meetings; and he would have acted very wrong had he abandoned his trust, because some of the trustees had undertaken to manage the school on their own responsibility."

Such was the termination of a business which could not but be in the last degree vexatious to the bishop and humiliating to the Church of the diocese.

At the end of the year 1860, after the school had for some time been closed and the payment of the heavy debt seemed hopeless, a new proposal was made for meeting the difficulty of reopening the school by a partnership with the Presbyterians. A special meeting of the Church Assembly was convened in November for considering this scheme.

The Presbyterians had offered a contribution of £3,500 on condition of being allowed an equal share in the management, whilst it was stipulated that the Church of England should raise the balance of the building debt, and that for the management debt those of the trustees who had incurred it would continue responsible. Thus the liabilities of the institution could be entirely discharged and the school reopened. It was known that the bishop always regarded the Established Church of Scotland as a friendly communion, and did not on this point scruple to avow his sentiments. As a bishop of the Church of England he was warmly attached to that Church and fully approved of its order and discipline; and if he believed the proposition now before the assembly violated any principle of the Church, not only would he not recommend it, but would not under any circumstances assent to it. He looked upon the Presbyterian Church in this colony as the representative of the Church of Scotland generally, and the doctrines of that Church were, he believed, in perfect harmony with those of the United Church of England and Ireland, except upon the subject of universal redemption,—the former teaching that the Son of God redeemed only the elect; the latter, that the Son of God redeemed all mankind, the Holy Spirit sanctifying only the elect. The Church of Scotland stood towards the Church of England in the same relation as the Churches of Germany and Switzerland, with which our reformers, both in the reign of Edward the VIth and in that

of Elizabeth, always maintained the most friendly relations. (His lordship here read a letter from Archbishop Cranmer to Calvin, inviting that divine to unite with Melanchthon, Bullinger, and others, in forming "a godly synod" in England, for the settlement of controverted doctrines. He also referred to other correspondence printed by the Parker Society.) Highly as he valued episcopacy, he could not admit that, because the Church of England was episcopalian, it ought not to form any combination with religious bodies under a different form of government. He regarded the Presbyterian as a sister Church, and its ministers as clergymen in the strictest sense of the term. They should therefore combine as far as the discipline of the Church of England would allow; and he unhesitatingly asserted that they could combine in the establishment of schools; since in doing so, they could very easily make an arrangement for the education of scholars in whatever was peculiar to the ecclesiastical constitution of the Church of England. No one in the assembly had contended more for the Church of England against the proselytizing efforts of other religious bodies than he (the bishop) had done. He had hitherto abstained from publicly separating the Presbyterian Church in Victoria from such bodies, as he had no wish to stir up discord; but recent circumstances had removed his scruples on the subject. Other bodies had originated in dissent from the Church of England, and this implied antagonism; and he had never, therefore, except with regard to the Chinese Mission, which he found established on his return from England, in any way combined or sanctioned combination with any other body save the Presbyterian Church of Victoria. He had united in prayer with individuals, without reference to the Church to which they belonged, and he should do so again;—he claimed for himself his own right, not as a bishop, but as any other member of the Church of England.

This scheme, though offering many advantages, was not received with favour, and as the lawyers of the assembly, with the chancellor at their head, urged strong technical objections, it was adandoned.

A few months later a further attempt was made to meet

the liabilities of the school by inviting the Government of the colony to purchase the building and resume the land on which it stood. That this was frustrated may be inferred from the terms of a resolution unanimously carried in the session of the Church Assembly of August, 1861: "That the assembly is unanimously of opinion that the lord bishop, in declining to be a consenting party to the recent proposal for relinquishing into the hands of the Government the land granted for a Church of England grammar school, took the only course becoming his lordship's position as a trustee of the property and head of the Church in this diocese, and that the thanks of the Church are due to his lordship for that decision." The subsequent history is soon told. At the session of the Church Assembly held in February of the following year, Sir C. Sladen brought in a Bill to provide a Constitution for the Geelong school, and this was readily passed into law. By the exertions principally of Archdeacon Stretch, a sum of money was raised to supplement a grant from a school-endowment arising from the "Bourke Street property" which had been from the first placed at the bishop's personal disposal. It was found possible to offer a composition of ten shillings in the pound to the creditors, so that there was no financial obstacle in the way of reopening the school. Under the provisions of the new Act, a board of management was elected, which held its first meeting on the 4th February, 1863. Mr. John Bracebridge Wilson, B.A. of St. John's College, Cambridge, was appointed head-master, and in due time the school was opened with about sixty scholars. For more than a quarter of a century the institution has been conducted with remarkable success. The building, which accommodates eighty boarders and a large staff of masters, has of late years been generally full, though with occasional fluctuation of numbers. The enthusiasm for this "religious foundation" of the "old boys" scattered over this and the adjoining colonies gladdens the heart of the traveller, the name of the head-master being held everywhere in deepest respect and affection.

From our grammar schools, the attention of the reader may be once more directed to the Government system of

education which, by successive steps, withdrew from the "Churches" the control once exercised by them in the State-supported schools, until the introduction of the free, secular, and compulsory system. In the year 1861 a committee on education was appointed by the Church Assembly to confer with the bishop on all subjects connected with the primary schools of the Church. Amongst other duties performed by this committee was the issue of certain regulations and suggestions for the management of Church of England common schools. It will be understood that the two boards, national and denominational, had been merged into one, and that the Government grants in aid were arranged on a uniform system. It is unnecessary to introduce in these pages the whole of these regulations, but one or two extracts will serve to show the attitude taken up by the State under the new Act, towards the question of religious instruction. For example, Regulation No. 6 is as follows:—"All children whose parents do not intimate any objection to the teacher, ought to be required to attend religious instruction; but those whose parents do object, ought not to be allowed to be present at it." The 7th and 8th regulations continue the subject: "Religious instruction ought to include, besides the reading of the holy Scriptures, the teaching of the Lord's Prayer, the Ten Commandments, the Apostles' Creed, and for the children of the Church, the rest of the Church Catechism. It ought to be regarded by the wise teacher, as a part of his duty, not only to teach in the best and most earnest manner possible, but also to instil and maintain a healthful tone of Christian morality among the children, that he may educate them as well in useful learning, as also in habits of truthfulness, purity, and gentleness." Whilst circulating among the clergy these regulations and suggestions, the bishop took the opportunity of urging the duty of giving due religious instruction. Alluding to a charge of neglect made by one of the Ministry of the day in Parliament against the clergy, he said, "Even now, in respect to a large majority of our schools, I am persuaded that there is not any ground for the charge. I feel assured, from information derived from trustworthy sources, that in them care is taken to impart to the children of

members of the Church a knowledge of the truths and precepts of our holy religion."

Under this State-aided system the primary schools were carried on for fifteen or sixteen years. During that time the local committees, presided over by ministers of religion, had the appointment of the teachers; they could introduce clauses into their agreements compelling them to teach the Scriptures, and the ministers themselves had free access to the schools, with full liberty to watch the teaching. All this seemed favourable to the cause of religious instruction, but the practical result was that Christian teaching was not uniformly carried out. Ministers of religion could not by their own efforts overtake the work, or stimulate apathetic schoolmasters to fulfil their engagements. In process of time a Royal Commission was appointed to look into the school system, and these shortcomings were brought to light and made an argument in favour of a secular system. At length, in 1872, the Education Act was passed, in which the free, secular, and compulsory, principle, is embodied. This means that the Government provides gratuitously in public schools under its own management elementary instruction in reading, writing, and arithmetic for all the youth of Victoria, and compels all parents either to send their children to these schools, or to provide instruction for them in some other way. The Act provides for local boards, but without intrusting them with any real control, the appointment of teachers and their remuneration, as well as the inspection of schools and determination of the subjects, being arranged entirely by the central authority.

The position of the Church of England in respect to education after the passing of this Act was thus described by Archdeacon Stretch at the Melbourne Congress of 1882:—"There can be no systematic teaching of religion in our State schools—the State teacher is not allowed to impart it in any form. He may not even teach so important a branch of education as history, because the history of the Christian Church is bound up with that of the world and of every civilized country in it. The clergyman has in a number of instances been prevented by the board of advice from entering

the school to teach; and where he can and does enter, after doing his duty as best he may, he must still own to a failure. In the large schools he has too many children before him at once to allow of teaching anything efficiently; and the smaller schools of country districts are so numerous and so distant from each other that he is often unable, compatibly with the due performance of his other duties, to reach a third, or even a fourth, of their number. Both the clergy and teachers in our Sunday-schools know too well the results which have followed upon banishing religious teaching from our State schools. I remember the time when the elder classes of boys and girls in a parochial school could pass an examination in both Testaments which would be acknowledged as highly creditable in candidates for orders. Who taught them? The schoolmaster. Now we rarely find a child who knows anything of the Old Testament, and as for knowledge of the New, it is for the most part of the very thinnest description. Children, too, are getting more and more possessed with the notion that what is not allowed to leaven their daily work and life must be of small or of no importance."

The lapse of eleven years since these remarks were spoken has made little difference in the working of this educational system. Efforts to introduce religious instruction into the schools under conditions so unfavourable are spasmodic and ill-sustained, whilst those who make them labour with a heavy heart, as if to satisfy conscience by asserting a principle, rather than to accomplish such a work as shall overtake the necessities of the population.

CHAPTER XI

VISIT OF THE METROPOLITAN AND TRAINING OF CLERGY

Bishop Barker—Lands in Melbourne, 1855—Second Visit, 1857—Bishop Perry at Sydney, 1859—Impressions of Sydney—Moore College—Metropolitan Visitation, 1860—Supply of Ministers—Lay Agency—Melbourne Students at Moore College—Prejudice against the College—Active Opposition—Trinity College, Melbourne—Dr. Leeper—Bishop's Fairness in receiving Candidates—Thirty-nine Articles—Esteem for St. Augustine's, Canterbury.

AMONGST the incidents of a long episcopate none were more replete with present interest, or suggestive of subsequent profitable reflection, than the visits which Bishop Perry was able to interchange with his brother diocesans. Mrs. Perry's animated narrative of the conference at Albury, in 1851, of the Bishops of Sydney and Melbourne, shows that that incident must have been regarded as a bright spot in the life of one at least of those excellent men. Although the metropolitan took a different view on certain ecclesiastical questions, the two prelates had much in common, not only as Cambridge mathematicians but as earnest and devoted men, to whom was commissioned the responsible and noble task of founding the Church of England in the Australian wild, and fostering it in its first beginnings. Another Cambridge man, Frederick Barker, D.D., of Jesus College, was consecrated to the see of Sydney as the immediate successor of Bishop Broughton in 1855, and from the earliest days established a friendship of the most affectionate kind with his Melbourne neighbour. The younger prelate was profoundly impressed with Bishop Perry's power as a reasoner, accuracy as a theologian, and skill as an administrator, whilst as Christian friends they were

linked by the strongest bond of sympathy. Hence it may be inferred how greatly the two men valued every opportunity of exchanging ideas in regard to their difficult work as well as of strengthening each other's hands in the Lord.

On the 19th of May, 1855, Bishop and Mrs. Barker landed at Melbourne on their first journey to Sydney. His object, besides that of seeing the friend whom he was prepared to love, was to obtain information which would be helpful to himself in his own diocese ; but in this he was disappointed. Bishop Perry had, only a short time before, left for England on that mission to Downing Street which has been already described, and the diocese was under the charge of Dean Macartney as vicar-general. Clergy and laity, however, vied with each other in the welcome which they gave the newly-appointed bishop, the clergy embodying their sentiments in a warm-hearted address. The stay of the visitors was limited to four days.

On the 21st of October, 1857, the Bishop of Sydney, accompanied by Mrs. Barker, again visited the colony, when they were received with no less warmth than on the former occasion. Numerous festivities were arranged, some of them on a grand scale, but the most interesting of these gatherings was a breakfast in Melbourne, to which the members of the Church Assembly, both clerical and lay, were invited. An opportunity was thus afforded to the more prominent members of that body frankly to state their view on the new Church Constitution, whether favourable or otherwise, as a guide to their visitor in dealing with the difficulty of establishing synodical action in his own diocese. Among the members who responded to this proposal was Sir J. F. Palmer, the Speaker of the Legislative Assembly. In the course of a well-considered speech he remarked, "That the privilege of meeting in synod had been enjoyed by the Church in all ages ; and if it had not always been exercised this had arisen from the conflicting state of the law in England, which made it difficult to revive synodical action, on account of the ecclesiastical body clashing with the legislative. But here the case was very different. There were many advantages likely to arise from the deliberations of our Church Assembly, and

the first that occurred to him was the independence of the clergy. The bishop of an Australian diocese had unlimited and uncontrolled authority, and therefore some check was necessary. The Church Assembly formed that check; and the clergy and laity meeting in a legally constituted assembly would lead to men of independent character coming here in greater numbers. Another advantage of the Church Assembly was, that the laity could discuss the various matters connected with the well-being of the Church; and thus truth was freely elicited in a very remarkable manner. Another advantage from popular synods was, that in all assemblies there are very many of what the physician would call peccant, or morbid humours, and it was not until they are laid open that there was any hope of healing them; and discussion, patiently and deliberately conducted, sets these things in their true light. A case of this kind had occurred—he would not mention names—during the last session, and which was removed to the satisfaction of nearly the whole of the representatives, clerical and lay. Then in Tasmania, at the meeting of the first synod, a reconciliation had been effected between parties who had been at variance for many months. Again, we were bound together in political principles by a common interest. We were trying to obtain for these colonies a federal union. Why should not the Church not only have her Diocesan Assembly but her Provincial Assembly, in which all the bishops of the Australian colonies could meet and deliberate upon the important matters connected with the welfare of the Church? Two bishops might differ greatly on Church matters; but the effect of a Provincial Assembly would be to reduce these differences by the discussions to which they would give rise, and to assimilate them one to another."

"The Bishop of Sydney expressed his thanks to the Bishop of Melbourne and Sir J. Palmer for the account given of the workings of the Church Assembly in Victoria, and then went on to state that there were many difficulties to be overcome before a similar assembly could be convened in the diocese of Sydney. Yet he felt that the step we had taken was a most important one, and having been desirous of obtaining as much

information as possible, respecting the working of our Church Assembly here, he had resolved to undertake an overland journey to Melbourne, visiting the parishes on his way, and from the information which he had received, he thought it would be possible to improve our Church Constitution by the deliberation of a Representative Assembly in which unity of action was very desirable. With reference to the withdrawal of State Aid he might say, notwithstanding the incongruities of the system, he should be very glad to have a little longer breathing time before it was withdrawn from the Church in his diocese, and concluded by observing that if there were any inconvenience likely to arise from the working of the Church Assembly he should like to hear of them."

This visit of the Metropolitan was productive of much benefit. It was the means of bringing together members of the Church, under circumstances calculated to promote a spirit of co-operation and to develop a community of feeling, which had been inadequately brought to the surface, even if it had previously existed. The addresses of the bishop always produced by their quiet eloquence and unaffected earnestness a deep impression upon the minds of his hearers, and would have had a still wider influence could his visit have been prolonged. To Bishop Perry the society of his right reverend brother was a great joy and consolation ; whilst to the Church in the land, it was a real benefit.

In June 1859, Bishop Perry paid a visit of three weeks to Sydney, the first which he had been able to pay during Bishop Barker's episcopate. As thirty years have elapsed, and in these new colonies time brings rapid changes, it may be interesting to record our diocesan's comparison of the two dioceses at that period.

"The dioceses of Sydney and Melbourne present some striking contrasts, and their peculiarities exercise a marked influence on their respective affairs. The differences of circumstance are all in favour of the elder colony. The city of Sydney contains within it a large number of wealthy families, whose palatial residences are seen at every turn of the winding waters of the magnificent harbour. These families form a fixed and permanent class of residents.

With them the city of their birth is emphatically their 'home,' and as the metropolis of their native land, they regard it with pride, being thoroughly in earnest in promoting its advancement. Among these wealthy families are many members of our Church, whose forefathers have done much for it, who are themselves attached to it, and whose co-operation may be reckoned upon in all matters connected with it. They hold an influential position, and they have *leisure*, a qualification for usefulness which so few possess here, that it really may be almost said to be among us an unknown privilege. The peculiar position of the city and its neighbourhood facilitates in an extraordinary manner the bringing together the residents, whenever co-operation is required. The whole population is concentrated within limits which place all within a short distance from each other; crowded as they are together in the city itself, and clustered about its immediate vicinity, where the scenery is more strikingly beautiful than at a greater distance. The peculiarities of Melbourne are just the reverse of those of Sydney. Melbourne has no old families to boast of; it may be said, indeed, to be a city without a resident population. It is a miniature London; an aggregation of shops and warehouses, where the citizen passes his working hours, his home being quite apart from it. The people of Melbourne are in fact residents of St. Kilda Hawthorne, South Yarra, Brighton, and other suburbs, and the result is, that the strength of a metropolis in originating and carrying out objects of importance to our Church is not available. The parochial principle, moreover, cannot under these circumstances, be expected to be active under its operation in our city parishes, while at Sydney it is in full force, and parochial arrangements are satisfactorily carried out.

"The churches at Sydney, and in its neighbourhood are far handsomer than ours. They are numerous, have all been built by private subscriptions, without help of late years from the public revenue, and are mostly free from debt. In all these points we are far behind Sydney, but it must be borne in mind that Sydney is our senior by half a century, and that during this period, when we had no existence, there were men

zealous for their church, and with wealth to give effect to their zeal. It must also be remembered that the cost of construction has been far less than was the case with ourselves, and that the cheerful-looking light stone of Sydney, while it is far more easily worked, is much more attractive in appearance than our sombre blue stone. However, we have no reason to be ashamed of a comparison between our efforts in church building and those of Sydney, when we take into account the churches we have erected in our suburbs since those in Melbourne were built.

"The diocese of Sydney is in a far more settled condition than ours, and the demands upon the energies of the members of the Church are far less urgent than here. Our labours in providing for present wants admit of no cessation, and we have no prospect of repose from them. Day by day, almost, fresh claims are made upon our exertions; we are required not merely to retain our ground, but to enlarge it; not only to supply the vacancies in the ministerial ranks as they occur, but to add to our force. These necessities exist in a very limited degree in the diocese of Sydney, and they are much more easily met. The bulk of the population in that diocese has been made up very gradually, it has long been settled, and has not been subjected to those violent changes, and those overwhelming additions, which have characterized our progress. The wants of the Sydney diocese are clearly ascertainable, and can be calmly considered and dealt with. With the exception of the capital there are no very large towns, and wherever there is a moderately numerous population, it will be found that a Church and Parsonage have long been provided. With us, on the contrary, the gold-fields have brought together, and are continually bringing together, masses of people, who make scarcely any effort to provide for their spiritual wants, but which, nevertheless, press most heavily and painfully upon the bishop, and necessitate unceasing efforts on his part, as well as earnest co-operation on the part of others. In addition to this, we have a new population pouring in upon us, month by month, who are for the most part unsettled, and cannot be prevailed upon to co-operate for the permanent good of a place where they feel themselves merely

sojourners; while in New South Wales, none of these difficulties have to be encountered. The incessant demands upon the bishop for the establishment of new ecclesiastical districts, new places of worship, and the supply of additional clergymen, contrasts strongly with the infrequency of such demands in the diocese of Sydney, where the population has not been subjected to sudden additions, and the occupations of the people are steady, fixing them to the localities in which they have settled."

One of the most interesting institutions connected with the Church in the Sydney diocese is Moore College, situated in the town of Liverpool within a few miles of Paramatta, which has been erected from the proceeds of funds given by its founder, whose name it bears. Mr. Moore gave a large quantity of land, the proceeds of which were to accumulate, and to be divided into three portions, one for the bishop, another for the clergy, and the third for the erection and endowment of a Theological College to be called by his name.

Bishop Perry's visit to the Metropolitan gave him an opportunity of enjoying his hospitality in the newly-built episcopal residence situated on the shores of the Pacific Ocean between the South Head and Botany, situated in the midst of about sixty acres of ground, a portion of which, laid out for shrubberies and garden, was beginning to present a beautiful appearance. It happened that Dr. Smith, the Bishop of Victoria (Hong Kong), and Dr. Tyrrell Bishop of Newcastle were also visitors at Bishopscourt, besides being present with our diocesan and the Metropolitan at a public breakfast given by the members of the church in Sydney.

In the year 1860, Bishop Barker undertook a visitation of some of the Australian dioceses as Metropolitan. This was a duty to which he attached great importance, as a clause in the letters-patent requir him "once in five years or oftener to visit the dioceses of the Metropolitan province." As letters-patent are no longer issued, and the office of Metropolitan is limited to the particular colony in which he exercises episcopal duties, this visitation of the dioceses of Melbourne, Adelaide, and Tasmania was a unique

incident that can never, under existing arrangements be repeated. In an ecclesiastical point of view, it had but small significance, but as a means of bringing about intercourse between bishops, clergy, and laity, of different dioceses it possessed an indirect value that cannot be over-estimated. The Tasmanian clergy, for example, presented to the Metropolitan an address of warm thanks and affectionate esteem, in which they assured him that his visit had enabled them to realize, as they had not yet done, their connection with their ecclesiastical metropolis and himself. Bishop Barker was very much gratified by the cordiality with which he was everywhere received, and spoke warmly of the pleasant and profitable intercourse which he had held with his fellow-churchmen.

From Tasmania the Bishop and Mrs. Barker proceeded to Adelaide by way of Melbourne, where they were joined by the Bishop of Melbourne and Mrs. Perry. On arriving at Adelaide, they met with a most hearty welcome from Bishop Short and his clergy, by whom an address was presented to the Metropolitan, followed by one from the laity. A service of special thanksgiving was held at St. Paul's Church, Port Adelaide, at which, though on a week-day, there was a large congregation. On the following Sunday, the Bishops of Sydney and Melbourne preached in the city churches, which were on every occasion crowded to excess. On the following evening, the inaugural meeting of the Church Endowment Society for the diocese of Adelaide was held, being one of the largest assemblages ever brought together in that city. A slight indisposition prevented Bishop Perry from being present when the Metropolitan delivered his charge, but he was able on a subsequent evening to attend a meeting of thirteen hundred persons connected with Sunday Schools. On this occasion all the avenues to the seats were crowded, and ladies were standing from the commencement to the close of the proceedings.

From Adelaide the Metropolitan, with his party, returned to Victoria with a view of holding his official visitation. Before commencing proceedings in Melbourne they travelled to Geelong, where the Bishop of Sydney preached in Christ Church and St. Paul's. During the ensuing week various

meetings were held in Melbourne at which he received an affectionate welcome.

In replying to an address of the clergy, he remarked, "This is now the third opportunity I have enjoyed of visiting this diocese, and I can truly say that my interest in your welfare and my sense of your kindness, have been increased on each occasion. I have also felt it to be a great privilege to be accompanied by your own beloved bishop, during our recent visit to the diocese of Adelaide. The advantage of observing the condition and progress of the Church of England in that colony was much increased by the presence and counsel of my right reverend brother."

An address was also presented to Bishop Perry, to which he made the following reply. It is interesting from the circumstance of his having, though unconsciously, reached the half-way house of his Episcopal career in the diocese:

"My Dear Mr. Dean and all my dear Brethren,—I thank you very sincerely for your congratulations upon my return home from South Australia, and for your expression of attachment and respect for me; and I beg, on my part, to assure you all of my fervent affection toward you. The spiritual relation in which we stand to each other is of the closest nature, and my heart's desire and prayer to God is that we may all be perfectly joined together in one heart and in one mind.

"The fact of which you remind me, that I have just entered upon the fourteenth year of my Episcopate, awakens in my mind a mingled feeling of thankfulness and self-abasement, for on the one hand the many tokens of the Lord's goodness, which, in looking back upon the course of the past twelve years, I can observe both to myself personally and to the Church in this diocese, constrain me to say in the language of David, 'Bless the Lord, O my soul, and forget not all his benefits.' On the other hand, I am conscious of having left undone so many things that I ought to have done, and of having done so many things that I ought not to have done, that I have need to say with the same psalmist, 'Have mercy upon me, O God; according to Thy lovingkindness,

according unto the multitude of thy tender mercies, blot out my transgressions.'

"In the prospect of the future it is a great encouragement to me to know that your hearty desire is to strengthen my hands in all my endeavours for the extension of the Church in the diocese, and that your prayers will be continually offered up unto its Great Head on my behalf. Ask for me, my brethren, that the Almighty God, and our most merciful Father, may grant unto me such grace that I may evermore be ready to spread abroad His Gospel, the glad tidings of a reconciliation with Him, and use the authority given me, not to destruction, but to salvation; not to hurt, but to help; so that, as a wise and faithful servant, giving to his family their portion in due season, I may at last be received into everlasting joy through our Lord Jesus Christ.

"My recent visit to South Australia has been the source of much gratification, and I would hope of much profit, to me. The public attention which I received was doubtless to be ascribed to the presence of my right rev. brother, our revered Metropolitan, whom I accompanied thither; but the cordial kindness which was shown me by the bishop, clergy, and laity, was such as will be always remembered by me with grateful pleasure. The fellowship which I enjoyed with my brethren there has taught me to appreciate yet more highly than before the benefit of that intimate communion which we all have one with another as fellow members of the same branch of the Church of Christ, and I shall esteem it a great privilege if we are permitted at some future time to receive the Bishop of Adelaide as our visitor, and to greet him with the same cordial welcome which I have received from him and his brethren.

"At this time we enjoy the presence of a Bishop of the Church, who comes among us not as an ordinary visitor, but as our Metropolitan; and I pray, my brethren, that we may all feel his coming among us to have been in the fulness of the blessing of the Gospel of Christ. May the counsel which he has just given us, and whatever else he speak unto us in the name of the Lord, be by the Holy Spirit so applied to our hearts, and so engraved on our memories as to make us all,

for the time to come, more diligent in the work of the ministry, more watchful over our own lives and conversation, and more careful to maintain among ourselves, and amongst all men, the unity of the Spirit in the bond of peace.

"I am, my dear Mr. Dean, and all my dear brethren, your affectionate friend and brother in Christ,

"C. MELBOURNE."

The work of a Colonial bishop is peculiarly that of providing for the spiritual wants not only of settled districts, where churches have been built and parishes organized, but of following the population into "regions beyond." In the first three or four years of his episcopate, and especially for several months after the discovery of gold, the bishop's mind was kept on full stretch how to meet an ever-growing want. And it has been seen how at the very time that additional helpers were most needed, the little band of existing clergy was grievously reduced. In those days when the population was thinly but widely scattered, and the clergy list of meagre dimensions, the loss of a clergyman involved serious difficulty to his diocesan. In after times, the supply and training of clergy, as well as the enlistment of lay help, was more systematic. To understand how this system was organized it is needful to take a review of the entire episcopate rather than leave the subject to appear incidentally in a consecutive narrative of events. In April of the year 1856 the bishop, soon after his return from England, had been thus led in a pastoral letter to refer to the need of fresh agency for the work of God in the Colony:

"I am desirous of instituting a body of itinerating clergy. There are various districts for which it is impossible to provide according to the ordinary parochial means, and for which we can only obtain clerical superintendence through the means of itinerating ministers. I have also been made to feel, and I use these words deliberately, the necessity of employing an unpaid agency, for the purpose of conducting the services of the Church on those gold-fields and villages in the interior, and in the suburbs of our large towns, in which we cannot get either clergymen or paid readers. I have thought much

on this subject, and conversed with friends in England on it, and I am driven strongly to the conclusion that unless we employ such an agency, we must hand over a large proportion of those who profess to belong to our Church and ask the ministry of the gospel at our hands, either to the ministry of other Christian bodies, or leave them altogether neglected and to spiritual destitution. This, however, requires careful consideration, for such an agency ought not to be employed except under well-defined regulations and careful clerical superintendence. This subject has engaged, and will engage, a good deal of my attention and that of my clerical brethren. Now, I have spoken of what I desire, with God's help, to accomplish; but you must be aware that there are great difficulties in the way. The first great difficulty is that of obtaining suitable clergymen and laymen; and the next great difficulty is in obtaining means for their support. How are we to remove these difficulties? First, permit me to say we must endeavour, if we be truly members of the Church of England, and loving members of the Church of Christ—if we belong truly to the spiritual body of which Christ is the head. we must cultivate in ourselves personal piety and spirituality of mind. We must seek, in whatever station we may be placed, to serve our God and Saviour, and use all those blessings He has bestowed on us—time, talents, and pecuniary means. I may say that we should be greatly encouraged by what has been done in particular parishes for providing for the wants of their inhabitants; and I look with thankfulness and with pride—if I may be allowed the expression—in a spiritual sense, to the churches which have been built and the stipends which have been provided for our clergy."

In the year 1863, as will be found in the next chapter, the bishop took a journey to England, chiefly that he might supply a deficiency that was no less urgent then than it had been seven years before. The dean, who then filled the position of Vicar-General, was roused by an anonymous letter that appeared in the *Argus* newspaper, calling upon him to convene a meeting of clergy and laity to discuss the introduction of more clergymen, and thereby ascertain the true feelings on the subject of the members of the Church. "A suggestion

thus courteously expressed," replied the dean, "coming from 'A member of the Church,' demands my best attention, and I feel bound to state why I do not act upon it. The question concerning the introduction of clergymen is not a new one. From the day the bishop landed to the present hour, the want of additional labourers has been an all but universal cry ; and from the first promulgation of the gospel to the end of the dispensation, every effort to strengthen the Church and to enlarge her borders, has met, and will meet, with opposition. But so far has the bishop been from acting in this case without the opinion of those interested in the matter, both clergy and laity, that it is they who have pressed the subject on his lordship. In the end of 1861 the counsel of the diocese advised that it was desirable the bishop or some clergyman of the diocese should proceed to England to procure additional clergymen. The matter was again considered at meetings held on the 8th and 15th January following, and a committee of the council was appointed to confer with the bishop thereon ; and on the 22nd his lordship reported that the committee had come to the conclusion that the bishop should go home accompanied by a clergyman. The men we want," added the Very Rev. Dean, "and the men I trust the bishop will be able to send, are men who, though they will not tempt Providence by bringing their families to the Antipodes without any prospect of support, will yet trust Providence when they have a reasonable prospect of maintenance, without desiring a certainty of future independence."

This attempt of the bishop to obtain clergy from England was with one exception the last made for this purpose. On his return to the colony his lordship made public his experiences in regard to this phase of his mission. While in Dublin he had been in treaty with several beneficed clergymen and men of ability ; but in England scarcely one of that character had applied to him. There was a strange disinclination on the part of the clergymen of the Church of England to emigrate to the colonies, unless on a kind of compulsion. There were inducements for clever young men to remain to fill up new incumbencies, and although their incomes were small, they preferred the work of the ministry in

their own country to coming to the colonies; and colonial work generally, he might say, had not the attraction of missionary work for example, while there was not that inducement held out as regarded maintenance which prudent men naturally looked for. It must not be understood that the efforts of his lordship were fruitless altogether, but the results were not such as encouraged him to repeat the attempt.

Bishop Perry from a very early stage of his official labours, saw the importance and value of the Lay Agency. What is manifestly a great source of strength to the Wesleyan body, especially in a new country, was distasteful to the average English churchman. Even in the old country this prejudice is rapidly disappearing, whilst in the Australian colonies, lay agency has become a recognized institution with all parties in the Church.

The following extract from a letter addressed to a clergyman labouring in a bush-district is interesting not only from its simplicity but because it evoked a sympathetic reply from the bishop.

"Being disappointed by your fatigue of a conversation with you during my short visit to dear old——, I will state my business as briefly as I can, thus: We the inhabitants of—— are about to erect a small building for the public worship of Almighty God; our families number twenty, in addition to which there is a scattered population, in an area of two or three miles, of about two hundred souls. I have learned in conversation, that what we propose is much needed, and would be appreciated by many. We also rejoice in the anticipation of founding a Sabbath School. In the name of my neighbours and family, I hereby beseech your advice and co-operation. We wish, if agreeable to you, to obtain the sanction of the bishop, and that you will consent to attend as our vicar at stated intervals, on a Sunday particularly to administer the sacraments. If you can arrange this for us, we will undertake to have two services duly performed on each Sabbath day gratuitously by a layman in your absence. With regard to money matters, we hope to be enabled to arrange as may be satisfactory. If the bishop is unable to grant our desire, we shall feel painfully compelled to renounce for the

time being the jurisdiction of our dear old Church, and you our reverend pastor; holding no other head than Jesus Christ our Lord, who has promised to be with and bless even two or three who assemble in His most holy name.

"We (three families) are all church people, and should not think of casting off our allegiance, even for a time, except as our only resource; we have often been invited and urged to dissent on account of the faults and failings of our Church and her ministers, but our firm reply has ever been, 'When we can find a church without fault or failing, then, and not till then, will we change the name of our religion.' The Church of England has been our nursery, our school, and is now our Father's house, how can we now turn our backs upon her, and invoke our Almighty Father's blessing."

The clergyman forwarded the letter to the bishop, from whose comments the following are extracted:

"I entirely approve of the intention of Mr.——and his neighbours to erect for themselves a place of worship, and to conduct the services of the Church in the absence of a clergyman, 'gratuitously by a layman.' This is just what I desire to see done in all those many places where it is at present impossible to provide the regular ministry of the Gospel. It is in no wise contrary to the law of the Church, but in perfect accordance with its principles; and if the lay members of our communion instead of joining other Christian bodies would adopt this course, the position of the Church in the colony would be very different, and we should hear less of its faults and those of its ministers.

"It will be desirable to make an arrangement, by which, according to Mr. ——'s wish a clergyman shall visit——at certain times to administer the sacraments."

A year or two later, the bishop wrote a semi-official letter on the same subject, containing the following remarks:

"If it was not for the assistance thus rendered by Christian laymen, a large proportion of the people would either be altogether without any public religious services, or would be compelled to seek in some other communion those means of grace which they were unable to obtain in their own.

"Nor is the employment of laymen for such purposes, con-

trary to the practices of the primitive Church, or forbidden by any law of the Church of England. It cannot even be said to be virtually disallowed by the usage of our Church; for, although it appears a new thing to those who have always lived in an English parish, under the ministry of a parochial clergyman, it has ever been, and still is, constantly resorted to whenever, and wherever, the necessity of the case requires it. In the army and navy, in merchant vessels, in gaols and penal establishments, in hospitals and poor-houses, divine service has, in the absence of ordained chaplains, been continually conducted by laymen; and the neglect of it, on the ground that there was no clergyman to officiate, would be generally condemned by all wise and earnest Christians.

"These considerations have led me, from my first arrival, to encourage to the utmost of my power the employment of pious and judicious laymen to supplement the labours of the clergy; and it has been for me a motive of deep regret and disappointment, that the Church at large has not appeared to appreciate their value, for preserving the habits of devotion among our people, and retaining them in the communion in which they have been brought up. But, although the Church has not yet learnt to contemplate calmly its position, in a widely extended and rapidly increasing population, such as that of Victoria, and the use of lay-ministers has throughout been much less general, and much less beneficial than I had hoped and expected, they have done, and are doing, great good. In not a few villages and districts the present existence of the Church is mainly owing to their service. Without their aid no congregation would have been gathered and kept together, there might have been found a few individuals, but there would not have been any appearance of a Christian community.

"Of the laymen who have been fellow-helpers to the clergy, a few (would that many more were inclined to offer themselves for this work!) are employed during the week in their own secular business, and mainly supply the place of an ordained minister on the Sunday. These have received my sanction, gladly and thankfully given, to their labour of love; but beyond this, they are not to be regarded as accredited agents of the Church. Others, the greater number, were

appointed with my approval, by the Archdeacons or parochial clergy to their several districts, and receive their maintenance from the Church. These constitute the class known by the name of lay-readers, and in general devote their whole time to the public and private duties of their office. Most of them, I believe, cherish the hope (which, if it be in submission to the will of God, is not unbecoming) of qualifying themselves as candidates for Holy Orders. The position which they occupy, while one of great usefulness, and entitling them to the respect and love of those among whom they minister, is at the same time one of much difficulty; requiring, together with zeal and diligence, great discretion and meekness. They are not clergymen, and yet they are fulfilling a very important part of a clergyman's duties; whence it will often appear that, while their efficiency and success in the fulfilment of those duties makes some of the people forget the distinction, that very circumstance will cause others to be the more jealous of any apparent disposition to assume the clerical character."

The work of training candidates for the ministry has in every colonial diocese been a difficulty. This partly arises from the paucity of theological students for whom to incur the expense of such an establishment as is implied by the very name of college. Then there is the difficulty of meeting with a teacher who possesses such acquaintance with university studies, as combined with theology, will qualify him for the post. Then a stipend must be provided from church funds or special endowments, as the students' fees would be insufficient for the purpose. Bishop Perry in early days occasionally asked a senior clergyman to render help to some junior student, but no definite plan was adopted until the year 1860, when exhibitions were provided, by the help of which Melbourne candidates for Holy Orders were trained at Moore College, New South Wales. It was not inconsistent with the position of what was at that time the metropolitan diocese, that it should provide theological training for all the dioceses of the province. The visit of the bishop to Sydney in 1859 prepared the way for this arrangement. On his return he thus described that institution:—

"The college has been about two years opened. It is a

fine and commodious building, and capable of receiving a considerable number of students for the purpose of being educated for the ministry. It is under the direction of a principal, the Rev. Mr. Hodgson, of Sidney Sussex College, Cambridge, who is provided with a large house and garden, and has a yearly stipend attached to his office, though not sufficient to maintain him fully. He has the privilege of receiving into the establishment students above sixteen years of age, not intended for the Church, and is entitled to receive payment within certain limits from the theological students. These are admitted to the college by its governors on a testimonial from the principal. The sum paid by students for instruction and board, is £100 per annum ; and five students have already been ordained, after having gone through a course of collegiate instruction.

"If the benefits of this institution were limited to the diocese of Sydney, it would be in advance of its requirements as the number of candidates for admission to the ministry there are very few, but it may be made available for the Australasian Colonies generally. The bishop further stated that he intended to receive as candidates for the ministry students who had resided two years at Moore College, and had obtained a testimonial ; or who, after having been employed as lay-readers here, and given satisfactory evidence of their qualifications, study there for one year. He further contemplated facilitating the obtaining the advantages of the college, by obtaining assistance for the students, in special cases, from the general church fund, and proposed to confine as much as possible, ordinations within the diocese to persons who had been instructed at the college."

For nearly twenty years this method of training the Melbourne candidates served its purpose, in fact during the remainder of Bishop Perry's episcopate and until the arrival of his successor.

The first arrangement made in sending candidates to Moore College, was to select such licensed readers as approved themselves to the chaplains at the Ember-week examinations held at Trinity and Christmas. To these exhibitions of £200 were allotted, but this sum was afterwards reduced one half. A

hundred pounds just sufficed for a student during his twelve months' residence, and as the grant of an exhibition was conditional on approval by the chaplains, the certificate of the college could reasonably be expected, after which he was again examined and admitted, if approved, to ordination. It was always a matter of regret that the course was limited to one year, and that only the richer men could prolong their stay, but the majority of the students and the funds of the diocese were alike straitened in the matter of finance, and hence was the dictum realized, *necessitas non habet legem.*

To this reduction the bishop refers in the Church Assembly Address of the year 1868, whilst extolling the advantages of the college. "The council (of the diocese) have, I am sorry to say, been compelled to advise the reduction of the grant for exhibitions to Moore College from £200 to £100. I greatly regret this, and hope that the change will not be permanent, for until we obtain a college of our own (and the obstacles in our way seem likely for some time to delay its erection) the power of sending candidates for the ministry to Moore College is, in my opinion, of inestimable value. Whatever objections may be taken—and some have recently been taken—to that institution, I am convinced that it affords, in combination with the practical training in the office of reader, the only satisfactory means at present available for preparing young men for the duties of the sacred office. My examining chaplains will both of them, I believe, confirm this opinion ; and I may say unhesitatingly, that speaking of them as a body, the clergy educated at Moore College have done good service to the Church. I have spoken of practical training in the office of reader, and I would say that every year's experience convinces me more strongly of its necessity. I earnestly trust that the church in this colony will always require her candidates for the ministry, of whatever class and under whatever circumstances, to submit to it. It is essential for testing a man's fitness as to natural disposition and practical qualifications for the duties of a parochial clergyman. My endeavour has been for many years, to draw up and enforce such a code of rules, for the guidance both of readers and of the clergymen under whom they are employed, as to secure as far as possible that

strict order and discipline, which are essential to the success of the system. It has sometimes caused offence that unsuitable men have been appointed readers; but it must be remembered that unsuitable men have in all ages and under all systems been not unfrequently admitted into the ministry; and we have cause to be thankful if such men, by being first tried as readers, are thereby stopped and prevented from becoming clergymen. At the same time, I am ready to admit that great care ought to be taken—and sufficient care has not always been taken—to shut out persons who do not possess the requisite spiritual and intellectual qualifications. No one is now licensed by me to this office until he has been recommended by some trustworthy person, has satisfactorily answered a paper of personal questions, and has been examined and approved by my chaplains."

Notwithstanding the good results of the Moore College training under the able management of the Rev. W. Hodgson, there was always an under-current of prejudice against sending men to it from the Melbourne diocese. This prejudice brought about an opposition adverse to the existing arrangement, to the great mortification of the bishop. Professor Wilson moved in the Church Assembly that the grant to students should be withdrawn, and in the debate that ensued various reasons were urged in favour of the motion. The professor did not think due prominence was given to the study of Latin; one of our most able judges doubted if a good liberal education and the use of a good library were not the best training for a clergyman. The learned chancellor thought the students at Moore College were narrowed to a sort of monastic limit. One clergyman regarded the grant as an obstacle to the building of a theological college in Victoria, and another founded a charge against the Sydney institution that it taught *Bridges on the Christian Ministry*, a book that a third clergyman thereupon recommended to all clerical members present as calculated to do them good. The bishop found in these complaints but little that was tangible enough to admit of a reply. He was evidently more troubled by the personal influence of his lay opponents than by the weight of any arguments that had been brought forward by either of the two "orders." He

addressed the assembly to the following effect. He pleaded guilty to having ordained persons who were ignorant of Latin and Greek. He was sorry for the fact, but there were many persons capable of becoming faithful and useful ministers of Christ without that knowledge, and in the present position of the Church here it was absolutely necessary for the maintenance of religion that they should be admitted to the ministry. As for Latin, a knowledge of that was not now so necessary as in earlier times, and it was possible for a man to obtain a complete knowledge of every branch of science without knowing anything about it. A knowledge of Greek, in which language the New Testament was written, was more desirable, but he had been compelled to dispense with it because it was obviously more advantageous for persons who had not been educated in early life to devote the small period they could spare for study to preparing themselves for their work by acquainting themselves with the Bible, the Prayer-book, and the books bearing on them. On the following day, after careful and calm reflection, the right rev. president said :—"It is my desire to prevent, so far as lies in my power, this assembly from becoming the arena of party strife ; and therefore, after the debate of yesterday, I shall think it right, so long as I am your bishop, not again to propose to the council any grant from the general fund towards the maintenance of students for the ministry at Moore College. Perhaps some of those who appreciate, as I do, the value of that institution will privately assist me in availing myself of its advantages for the Church in this diocese." ("Hear, hear," from the members of the assembly generally.)

It was always a special object of desire with Bishop Perry to establish a college in Melbourne affiliated to the university, which should, as far as the difference of circumstances would admit, be similar in its operation to the "ancient and religious foundations" of the colleges in England. It has been already mentioned that certain reserves near the Melbourne University had been set apart for this purpose, probably through the influence of Mr. Childers, who warmly seconded the efforts of the bishop. It was remarked at the time that such an appropriation was wise, that in a

prosperous colony like Victoria, in which fortunes have been made too rapidly for the ties with the mother-country to be broken, there would be great danger of a return to England of her wealthiest citizens, for the completion of the education of their families in the schools and colleges of their forefathers. These reserves lay idle for several years, and at last, in 1869, the Government threatened to resume them, unless they were applied at once to the purpose for which they had been granted. The bishop took alarm at this threat, and also felt the necessity, after the withdrawal of the grant for Moore College students, of no longer delaying the establishment of a theological institution to meet the growing needs of the diocese. He proceeded, therefore, to stir up the interest of Churchmen in the matter, formed a committee, and initiated measures in which he found an able and enthusiastic seconder in Professor Wilson of the Melbourne University. This gentleman, like the bishop, was a Cambridge graduate, and in the year 1847 occupied the same high place in the Mathematical Tripos, that of senior wrangler. He was elected Fellow of St. John's, and on the establishment of the Melbourne University was appointed the first professor of mathematics in that institution. His mental activity disposed him to apply his energies to various public matters. He was always a prominent member of the Church Assembly, an active Freemason, a high authority in the Royal Society, a leader in all scientific inquiry. It was commonly said that his unremitting attention to the arrangements for observing the transit of Venus in the year 1874 brought on an illness which proved fatal.[1] Of the professor's assistance the bishop was glad to

[1] In a funeral sermon preached by the Rev. Canon Potter is found an interesting sketch of his character. "Professor Wilson," said the preacher, "was a man of distinguished ability in his own profession. He was not a man to sit down contented with mere college mathematics, no matter how perfect and elegant. He was a man of original and independent research. He was familiar with all the newest methods of scientific inquiry, and whenever the country needed not only the mind of the original and careful thinker, but also the eye and the hand of the practised and skilful observer, then his name came always to the front. And yet he was not by any means a man of one pursuit. His force of character, his great skill in reasoning, his remarkable power of stating his reasons with clear-

avail himself, and by their exertions, combined with that of a small energetic committee, all preliminaries were completed, and on the 10th January, 1870, the first stone was laid by the bishop himself. The scroll, deposited, with the newspapers of the day and the current coins of the realm, in a bottle, under the stone, was read out by Professor Wilson in the following words :

"Ad Summi Dei
Patris Filii Spiritus Sancti
gloriam et honorem
ad Christianæ Religionis
amplificationem et stabilimentum
ad augendum et continuandum
pietatis cultum
ad omnis generis bonarum literarum incrementa
ad linguarum cognitionem
ad juventutis in pietate virtute et disciplina
necnon et literis humanioribus et scientia
educationem
Hunc Lapidem Angularem
Collegii Sanctæ et Individuæ Trinitatis
in Urbe et Academia Melburnensi
clero populoque circumstante
posuit vir admodum Reverendus
Carolus Perry, S.T.P.
Primus Melburniæ Episcopus
Die Februarii decimo
Anno Domini MDCCCLXX°
et Victoriæ Reginæ nostræ XXXIII°.
Ab initio usque ad exitum hujus operis
Adsit Deus
Laborique nostro faveat propitius.
Amen."

ness and precision, his refined taste, and, above all, his strong and accurate sense of abstract justice would have secured him a high position and great influence in any community. Professor Wilson's science never taught him to think little of religion. He was an earnest believer in Christianity, and took an active interest in all that concerned the management of the Church and its welfare. Nor did his religion consist in mere observance of ordinances, for he was a man of high and unblemished character, and active and forward in good works. He was a large subscriber to funds for general church purposes, but he gave more than money to the Church, he gave a good deal of his time and thought. In the Church Assembly his rare abilities were of great value. In questions that were at the same time difficult and important, he always came to the front. I remember

The professor in giving an account of what, in his opinion should be the functions of this college, more especially in its relation to the university, said that they all knew the university had been established entirely for the purposes of secular education, that is instruction and training in literature and science. No moral or religious training was contemplated in the foundation of the university, but that was left to be performed by the several denominations for themselves on the true and proper ground, as he believed, that no moral training could be exercised unless associated with religion. There was no provision in the university for the residence of students. In this respect the university was incomplete as a place of education; but it could still be supplemented by the erection of what were called denominational colleges, of which Trinity College was the first to be commenced. Again, the college would form a training college for the clergy. He did not say that it would form anything like a special theological institution; but it would be one by means of which young men under training for the Church could obtain instruction with those trained for the bar or medicine. Nothing could be more wholesome than the education of the clergy and laity together. The young men of the clerical profession would react on the laity with whom they were associated, and produce a religious tone in them, while the freedom of opinion and modes of thought, which they would meet with in their intercourse with their lay brethren, would better prepare them for encountering the diverse opinions they would meet with in their active duties. As to the prospects of the college, he reminded them that when the university was established fourteen years ago, they had only four students for matriculation, and there was a great cry about its being

for instance, when the assembly was determining the mode of electing bishops, the clearness and precision of his mind did much to explain and remove the difficulties with which our connection with the English establishment had surrounded the question. The same qualifications made him a specially useful member of the various committees of the assembly which transact the legislative and financial business of the Church. He was greatly opposed to all manifestations of party spirit in the assembly, from whatever quarter they came; and in other ways, too, the religious spirit in which he dealt with religious questions was often clearly evident."

premature. What he said at the time was, "Remember, all things great and noble grow slowly from small beginnings." The progress which had been made since that time fully justified the opinion then expressed, and he trusted that like prosperity would follow the institution of this college.

For a time after the completion of the building, and until the commencement of February term, 1876, the college was occupied with students under the charge of Rev. G. W. Torrance, now Mus. Doc., but although discipline was maintained and daily worship established, no tuition was given. Of this the *Church of England Messenger* complained in these terms: "As for the educational privileges offered, they are simply *nil.* We give the students neither college lectures for the body, nor, what is more important, tutorial assistance in their private studies. We expect to be told here that in this colony the university professors have left no room for the college tutor, and that it is not for the college to supply private tuition. But the real truth is, that in the older universities it is the college tutor that has encroached upon the ground of the university professors, and the private tutor has only repaid him in kind by encroaching upon his. Let the college tutor keep to his proper work, not that of lecturing to his men in classes, but of seeing that they attend individually to their studies, and we may afford to dispense with that expensive and irregular institution, the university coach. In any case Trinity College must have a resident tutor." Such was the state of affairs in February, 1872. Four years later this stigma was wiped out, a principal, or rather warden, was appointed in the person of Alexander Leeper, Esq., LL.D. of Trinity College, Dublin. The council was specially fortunate in their choice. In Mr. Leeper they had one who, as a student of Trinity College, Dublin, had achieved unusual renown; who passed from Dublin to Oxford, and was distinguishing himself equally in that university when he chose a career in the colonies. He had also been a teacher of classics at Sydney, and was second master for a time at the Melbourne Church of England Grammar School. Under his management, a genuine college discipline was now enforced, a general supervision of the studies was maintained

and tuition was provided. The report for 1885 shows the result of nine years of the warden's labours. The total number of students in residence at that time was thirty-three.

Of non-resident students, who had connected themselves with the college solely for the purpose of attending lectures, there were thirty on the roll. The accommodation of so large a number of residents would have been impossible at the commencement of the warden's connection with the college, but great efforts had been made, and a large wing, known as the bishop's buildings, had been erected, containing rooms for twenty-three students. In response to a second appeal to the public, Sir William Clarke and his brother, Mr. Joseph Clarke, generously contributed £12,000, and the council was enabled to complete and open in the year 1883 another handsome block, known as the Clarke buildings. For the efficient working of this growing institution, a staff of four non-resident and two resident lecturers (in addition to the warden) had to be maintained.

The success of the college, as shown by academical distinctions won in university competition, has been most remarkable. Besides winning prizes, scholarships, and exhibitions of various kinds, Trinity College students had their names in the university honour lists in one hundred and twenty instances, seventeen times in the first class. The collegiate system was not only shown to have the elements of success, but on the principle of "imitation being the sincerest form of flattery" two large colleges have since been founded, Ormond College for the Presbyterians, and Queen's College for the Wesleyan Methodists.

On no one department of his onerous duties did the bishop bestow more careful thought with prayer to Almighty God than the admission of men to Holy Orders. Often did he make the remark that he had ordained men and afterwards regretted their ordination, and he had rejected men but never regretted their rejection. It may be explained, however, that under a system which required candidates to attend successive examinations, the rejection was at an early stage, and unattended with any disgrace. The successful examinee was

encouraged to present himself again, the examinee who was unsuccessful was passed over in silence. Attention must here be drawn to certain rules which the bishop laid down for himself in his relation to the clergy of the diocese, and which he recently forwarded for insertion in this history:

"1. Never to ordain, or admit into the diocese, a man, who, I had reason to believe, held the doctrine of Christ's presence, *in any sense whatever*, in the *bread* and *wine* upon the Lord's Table after consecration; or who would encourage *auricular confession* with the object of receiving *private absolution*.

"2. Always to act towards a clergyman, *after he had been licensed by me*, with the most perfect *fairness*, and to avoid, unless there was some special necessity, referring to any doctrinal difference, which I thought there might be between us.

"3. To regard every clergyman as an *individual* responsible for his own opinions and his own conduct; and not, unless I was absolutely forced to do so, to recognize the existence of any *party* in the diocese.

"I think it was in consequence of my having habitually acted upon these two latter rules, that the only three clergymen of the diocese who did not sign the testimonial presented to me on my departure were men of professed evangelical principles.

"CHARLES PERRY.

"LONDON, *May 18th*, 1888." "*Bishop.*

So early as the year 1861, the bishop issued the following official notice in order that there might be no doubt as to his determination to abide by the Thirty-nine Articles as the standard of doctrine, and that any man called upon to subscribe his name to them might fully know what he was doing:—

"TO PERSONS DESIROUS TO OFFER THEMSELVES AS CANDIDATES FOR ORDINATION.

"The bishop wishes it to be understood by all persons desirous to offer themselves as candidates for the sacred office

of the ministry, that besides being examined in the history and scriptural proof of the Thirty-nine Articles of Religion, they will be required to show that they understand the scope and meaning of the articles themselves.

"These contain the formal authoritative doctrine of the Church; and in 'willingly and from his heart' subscribing to them, every one who is ordained solemnly pledges himself before God that he will, according to the language of the declaration prefixed to them, submit to all of them, 'in the plain and full meaning thereof,' and will take them 'in the literal and grammatical sense.' Hence it follows that, whilst upon some other points, not decided by the articles, the clergy may hold and preach diverse opinions, those points to which they relate are so authoritatively defined, that no one is at liberty, without breach of his ordination vow, to teach, in reference to them, any other doctrine than that which is therein laid down.

"For the purpose, therefore, of ascertaining that candidates for orders have duly considered and possess a clear, intelligent knowledge of these articles, which (to quote again the Prefatory Declaration) "do contain the true doctrine of the Church of England agreeable to God's Word," the simple *text* of them will always itself form a distinct subject of examination. Thus, the candidate will be required to state briefly and distinctly the special scope and object of any Article which may be selected by the Examiners; to explain the meaning and force of the particular words which are used, and the clauses which are inserted in it; to point out the grammatical and logical connection of its several parts; and to notice any errors of doctrine against which it is directed. Approval by the examiners on this subject will be an essential requisite for the admission of any candidate to ordination.

"By direction of the Bishop,

"GEORGE GOODMAN, M.A.,

"MELBOURNE, *May*, 1861." "*Examining Chaplain.*

This requirement that persons offering themselves as candidates for the ministry shall show that they understand the scope and meaning of the articles, was first carried out by

the bishop himself in a question paper eliciting a complete "Analysis of Art. XI., its grammatical construction and the logical connection of its several clauses, together with the exact meaning of the words employed." This branch of the ember-week examinations has been preserved by the bishop's successors in the see, and the paper on Art. XI. has served as a model for thirty years.

During an episcopate of more than a quarter of a century, incidents naturally occurred that severely tested the bishop's principles. His fairness is proved by the fact that at the close of his residence in Victoria, there were found amongst the men that he had ordained representatives of each of the schools of thought which exist in the Church of England. There was, however, one case on which ordination to the priesthood being refused, excited much attention, and was even brought before the Church Assembly. This painful matter was well described in a letter addressed by the bishop to the *Messenger*, which sets forth in clear terms the views held by him on a subject of vital importance in the exercise of the episcopal office and deeply affecting the interests of the Church.

"SIR,—It is not my intention to carry on a personal controversy in the daily papers, but, as the members of the Church of England may reasonably desire to receive from me an explanation of my conduct towards the Rev. ——, I will state in the *Messenger* the reasons which have induced me to give him notice of my intention to withdraw his licence as officiating minister of —— at the end of the current quarter. I regret to be obliged to say anything to the disadvantage of one whom, for his many excellent qualities, I sincerely esteem and love ; but his *friends* have compelled me to tell the truth. For my present purpose it is not necessary to go farther back than the appointment of Mr. —— to the office which he now holds. That appointment was made at the request, if I remember rightly, of leading members of the church, and in the confident expectation, which I then had, of being able shortly to admit him to the priesthood. In that expectation I was disappointed, not on account of his deficiency of learn-

ing or ability, but because his answers upon the doctrinal questions put to him were not satisfactory. Still I cherished a hope that, by the further study of the Bible and the formularies of our Church, with prayer for the teaching of the Holy Spirit, he would ultimately approve himself 'meet' for that higher ministry in the Church. I therefore suffered him, although not without some doubt as to whether I was right in so doing, to continue at ——; and I encouraged him to come whenever he pleased, to talk with me upon the points as to which I doubted of his soundness of doctrine.

"During all this period —— was growing in importance. A church had been built, a parsonage was in contemplation, and I was asked to constitute a *parish*, which, upon the erection of the proposed parsonage, would become a *benefice*. It therefore became necessary for me—as a clergyman in deacon's orders could not be incumbent of a parish—to consider what was my duty under these new circumstances.

"In consequence, I communicated with Mr. —— upon the necessity of removing him; but, before determining to take this step, I resolved to give him one more—a final—trial. Accordingly I sent him a paper of questions, that he might, if he conscientiously could, assure me of his soundness of doctrine on two points—the presence of the body and blood of our Lord Jesus Christ *in the bread and wine* at the administration of the Lord's Supper, and the confession of sins to a priest; and, further, of his recognition of the bishop's authority to settle disputed matters of ritual in the celebration of divine service. If he had given me the assurance which I required on these three points, I would gladly have received him as a candidate for the priesthood, and, upon his passing the usual examination, admitted him to that order. But he did not give me such an assurance on any one of them.

"After this I felt that I had no choice left me. I could not conscientiously admit him to the priesthood. I could not leave ——, when it was constituted a parish, without an incumbent. I was therefore compelled to inform him that he could not continue in his present office. This I did in the manner which I thought likely to wound his feelings the least, asking him to make arrangements for his removal at no

distant period ; but he replied that he would make none until his licence was actually revoked. I then gave him notice that I should withdraw it on the 31st March.

"This is a simple history of the whole transaction. Let the Church judge between me and those who accuse me of despotism and injustice.

"During the time that I have held my present office I have always endeavoured—and, God helping me, so long as I continue to hold it I will endeavour—to govern the Church of which I am bishop in accordance with both the spirit and letter of the law. The rule which I have hitherto followed I will continue to follow, and will not knowingly ordain or admit to ministerial employment any one concerning whom I have cause to fear that he will not 'so minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the commandments of God.'

"I am, Sir, yours, &c.,

"C. MELBOURNE."

A farther proof of the bishop's impartiality is supplied by the following extract from a sermon preached to the Missionary Union of St. Augustine:—

"We are assembled here to-day," said the bishop, "because it is not only the Feast or Festival of St. Peter, but also the day selected for the annual services held in connection with the Missionary Union of St. Augustine of Canterbury. This Union has been formed for a double purpose, that of promoting prayer for the blessing of God upon all missionary work and that of maintaining a student to be trained for the ministry in Victoria at St. Augustine's College. This institution owes its foundation to the munificence of Mr. A. J. Beresford-Hope, a man who (whatever we may think of his doctrinal and ecclesiastical opinions) has earned for himself, by this and many other proofs of his large-hearted liberality, the esteem and gratitude of all sections of the Church. The college was established for the education of young men desirous to devote themselves to the ministry of the Church either in the colonies or among the heathen. Circumstances

have caused it to be regarded with disfavour or suspicion by many, but I do not think it deserves to be so. Its constitution is strictly in accordance with the principles of the Church, and the appointment of warden rests with the Archbishop of Canterbury for the time being. The present warden was appointed by the late archbishop, Dr. Sumner, and I do not at all doubt (and herein I speak from my own personal intercourse with him) that he desires and conscientiously endeavours to discharge the duties of his responsible office faithfully, without respect to parties, for the glory of God and the benefit of the Church. We, in this diocese, are indebted to the college for several valuable clergymen, who have come here from other places to which they originally went forth ; and now there has just arrived a young man, the first sent to us directly from the institution itself, of whom I have a good confidence that he will approve himself to be both a faithful preacher of the pure Gospel of Christ, and also an example to the believers, in all graces of the Spirit. I think it right thus to express my opinion of this college, that I may remove, if possible, any misapprehension concerning it, and that it may be understood on what grounds I am myself a member of the Union, and a contributor towards the Victorian studentship. Let me add the expression of my earnest hope, that the students of St. Augustine's in Victoria, will by their steadfast maintenance of the principles of our pure and reformed Church, their adherence, as far as possible, in all particulars of public worship, to the order of our Book of Common Prayer, and their spiritual life and conversation, confirm what I have now said concerning their beloved college, and so help me to remove any prejudices which may exist among us to its disadvantage."

The following extract from a letter written in 1854 illustrates the bishop's mode of setting before a candidate the requirements of the Church :

"The present state of the Church in this diocese makes me very desirous of increasing the number of faithful and able clergymen, and I am therefore very thankful when I can ordain any young man, respecting whom I have a good confidence that he will prove such a one. But on the other

hand I am very fearful, on account of the injury which may ensue both to the Church and the candidate himself, of admitting into the ministry anyone who is not really 'moved by the Holy Ghost' to undertake this sacred and responsible office. For the efficient fulfilment of the ministry, there is needed, first, a personal experience of the power of the Gospel unto our own salvation ; we must ourselves have the witness of the Spirit that we are the children of God ; and secondly, an ability as well as an ardent desire to set forth the Gospel to others, so that, under the influence of the Holy Spirit, they may be persuaded to embrace its offer ; so that, having embraced it, they may be stirred up to walk worthy of their high and holy calling. Now I can only judge whether young men possess these requisites by putting them upon their trial, and my rule, therefore, is not to receive any candidate for ordination unless he has served some parochial clergyman as a lay reader for a period of three years (which may, however, be shortened if circumstances justify it), and be afterwards nominated by the same or some other clergyman to me for a curacy. The selection of lay readers rests altogether with the clergy themselves, subject only to approval and examination by me previously to their being licensed. Your first step, therefore, towards obtaining ordination in this diocese, must be to apply to some parochial clergyman who is in want of assistance for employment under him as a lay reader. This will test the sincerity of your desire for the work of the Lord and your fitness for it."

Three years before his departure from the diocese the bishop preached on St. Peter's Day, the anniversary of his consecration, from Psalm cvii. 43, "Even they shall understand the loving kindness of the Lord." In this sermon he reviewed the various departments of diocesan labour and management, and *inter alia* spoke of the supply and training of ministers in these terms :

"Among the chief difficulties of the Church in a new colony, especially one so distant as this is from our fatherland, is the providing of a suitable education for candidates for the ministry. In this diocese, as you are aware, the ancient office of *readers* has been revived. Herein I had a twofold object—

first, to supply in some degree the lack of clergymen; and secondly, to test the qualifications of young men desirous of ministerial employment, and make them practically acquainted with its nature and difficulties. For both these purposes, the experiment has fully answered my expectations. But the beneficial effects of this office upon those employed in it have only more clearly shown the importance of possessing an institution, in which such as had fulfilled their duties diligently and wisely, and passed their examinations with credit, might quietly pursue their studies for a certain period previously to ordination. For some years of my episcopate no such institution existed in Australia, and the expedients to which I had recourse for supplying the want of one proved altogether insufficient. Very glad therefore was I to hear of the establishment of the college in New South Wales, which bears the name of the gentleman through whose beneficence it was founded—Moore College. The value of that college to the Church in this diocese has not been duly appreciated. Some among us have regarded it almost with jealousy, as though it were an obstacle to the establishment of one of our own. Others, again, forgetting that it is not a school, nor affiliated to a university, but simply a theological institution, have depreciated the instruction given in it. But I can bear an unequivocal testimony to the great advantages which the Church has derived from it; and I regard the providing of it for our use, without any exertion on our part, as another remarkable manifestation of *the loving kindness of the Lord.*"

CHAPTER XII

SECOND VISIT TO ENGLAND

Need of Clergy—Journey in Winter, 1863—Letter from Buninyong—Wet Journey—Visit to Sandhurst—The Goulburn flooded—"Perils of Waters"—Two Bishops at a Roadside Inn—Visitation at Wangaratta—Beechworth—English Visit announced to the Assembly—Farewell Banquet—R.M.S. *Bombay*—Bishop Patteson visits Melbourne—Cathedral Reserve, East Melbourne—Return from England—Narrative of Visit—The Church "at Home"—Select Preacher at St. Mary's.

In the end of 1861, as it has been already mentioned, the bishop promised to undertake a journey to England in order to seek clergymen for the supply of numerous vacancies, and for the extension of the Church in the diocese. It was not till early in 1863 that the bishop and Mrs. Perry actually embarked. Before they did so there was much to do in the diocese itself, and especially the visitation of certain country districts. The pressure of the bishop's work did not admit of selecting his time for travelling. In fact, their lengthened tour was commenced on the shortest day (21st June), when they proceeded by railway to Ballarat, and thence were conveyed to Buninyong, at that time an important mining centre.

The day after the bishop's arrival in Buninyong, the church lately erected there was opened. There were three services on the occasion, at all of which the bishop preached. All were well attended, and on each occasion the congregation seemed to be a different one. In the evening many were unable to obtain admission. A tea-meeting was held on the Monday, and the next day he returned to Ballarat, where he

and Mrs. Perry found a carriage provided to convey them to Messrs. Learmouth's at Ercildoun. On the following day they left Ercildoun and proceeded to Maryborough.

From Buninyong Mrs. Perry wrote to her family in England a letter, dated 23rd June, 1862, from which the following is an extract:—

Referring to the bishop's sister, Miss Amelia Perry, she says: "I am so glad now, for her sake, that we have decided on going home, please God, in January next. There are several diocesan matters which only Charles himself can further by a visit to the old country, and having served our sentence of seven years we are again free; but I cannot hide from myself that there will be much that is sad connected with this visit, especially as, like the last, it is to come to an end. Eighteen months I have got this time; last time we had only fifteen. How many vacant places we shall find! a father, three brothers, and a sister gone. I have not felt at all anxious to go home, because I know what the returning is; but as the time draws near, I know how my heart will leap at the prospect of meeting you all. Charles has promised me to go overland, which will do away with the miseries of the long sea-voyage, and will also be deeply interesting. To go round the world and half way back again without seeing anything, entitles one, I think, to a journey overland. We have been in Melbourne for a fortnight since our last long tour, and are now started again on a winter tour, which must be made in prospect of the visit home next year. We pick up our horses and carriage to-morrow (having come from Melbourne here by rail on Saturday) at Ercildoun, Mr. Thomas Learmouth's place, and go to Castlemaine, Sandhurst, McIvor, then get into the Sydney road as best we can, and make for Beechworth. The roads will be something dreadful at this time of the year, and we expect to have to leave our carriage and horses somewhere or other and take the coach. Of this my next month's letter will convey tidings. We are here (Buninyong) to open a very nice new church, which as usual has a great debt upon it, and this evening there is to be a tea-meeting to help to pay it off. We had a monster tea-meeting a few weeks ago in Ballarat, at which 600 persons were present. It was a fine opportunity for

addressing a number whom no stimulus short of tea (for they were not drinking people) would have brought together; and looking on tea-meetings in this light, I cannot help considering them useful things, but I get dreadfully tired, and shirk them whenever I can. We had an ordination during the fortnight we were in Melbourne, but only added one deacon and one priest to our number, both students from Moore College. There is rather a feeling against this college in the minds of some of our Melbourne clergy and laity; they want to have lectures for divinity students connected with our own university, but what a totally different thing it would be, for they would get no training for ministerial work as they do at Moore College."

On July 15th, 1862, Mrs. Perry wrote from Belvoir, two miles from Albury, on the Murray, where they had met Bishop Broughton in the year 1850, twelve years previously: "They are all gone to service in the Court House leaving me to have a quiet hour with some distant one. The *all* consists of my Charlie, our good hostess, her nephew, post and telegraph master, who is with his wife and aunt the mainstay of the Church in this place, and a Mr., Mrs., and Miss Chauncey, neighbours. Travelling in winter is hard and disagreeable work; the roads are indescribable. I just wish you could see them; the rain pours down in deluges, and we have scarcely seen the sun for these three weeks, which is very remarkable in this climate. I think I must have written to you last from Buninyong, which was our first stage on this tour, and where the bishop opened a very respectable new stone church, by preaching in it three times on the same Sunday. The next evening there was a great tea-meeting and speech-making in the schoolroom, from which I made my escape in order to finish up my English letters. It was past eleven before Charles returned. I often look at him with amazement, when I think of the constant wear and tear he goes through with so little fatigue. Sometimes he complains of being head-weary, and then he has an attack of bleeding at the nose, which always relieves him. On these journeys, when he is not preaching, he is either talking very hard with clergymen or church committees, or answering letters, and the only relaxation he gets

is when we are driving and I read to him. We are enjoying very much Hitchcock's *Geology and Revelation*, which Lady Barkly lent us, and before we began it we were much interested in Froude's four volumes of *Henry VIII.* On the Tuesday we took a car into Ballarat, nine miles, where Mr. Learmouth's carriage met us, and Charles drove me in it to dear, pretty Ercildoun, where we received our usual warm welcome and found our own carriage and one of our horses ready for us ; the other, Mr. Learmouth having previously pronounced unfit for further work, we replaced by one of Mr. Stephen Henty's carriage-horses, which he most kindly lent us, and we had it sent up by rail. A charming horse he is, and rejoices in the name of Trotwood (such an ugly name !), the other is old Blinder (with one eye)—he ought to be called Cyclops—lent to us by Mr. Edward Henty in the autumn journey ; so you see we are entirely dependent on our kind friends. In the prospect of going home in January, Charles was very unwilling to purchase fresh horses, and besides, it is very difficult to meet with such as are suitable for our journeys. We left Mr. Learmouth's next morning, and through twenty-eight miles of rich ground, rendered dreadfully heavy by constant rain, reached Maryborough ; dined, preached, met church committee, slept ; set off next morning in pouring rain, and reached Maldon, twenty-five miles ; dined, preached, met church committee, slept ; next morning fine, started for Castlemaine, twelve miles, visiting Muckleford school *en route*. Attended the weekly Bible class in evening, and next morning drove twenty-five miles to Sandhurst ; dined, met church committee. Next day (Sunday) confirmed sixty persons, after morning prayers and an address to the congregation on the subject of confirmation and another to the confirmees, most of whom remained to receive the sacrament of the Lord's Supper. Swallowed a few mouthfuls of dinner and off to the White Hills, four miles, where confirmed fourteen and preached ; back again to Sandhurst, tea, and preached in the evening. Monday, a clerical meeting in the morning, then to Kangaroo Flat, four miles distant, to lay foundation-stone of a church, on which occasion the second trowel during his episcopate was presented ; the other was at the laying of the St. Kilda

Church first stone some years ago. After the ceremony a cold collation in a very cold tent, then some very bad tea in a very hot and crowded schoolroom, from which Mrs. Langston and I soon made our escape and were driven home, but the gentlemen did not get back till 11.30 P.M. Tuesday, drove with the escort, by way of guide, to the Campaspe, where, having to turn off the road, we got a trooper from the police station to guide us to Mr. Robertson's station, about twenty-eight miles. We enjoyed our evening; most of the people on the station came in to a kind of evening service.

"*August* 19. BISHOPSCOURT.—I think I must have written to you last from Beechworth or perhaps Benalla, amidst seas of water and mud. We reached home on the 4th after rather a trying journey; but it is astonishing how small the difficulties and annoyances seem when they are all over. We were, I think, at the time of my last, in the midst of our coach-journeys, quite an episode in our colonial experience, and one which we do not care often to repeat. We picked up our carriage and horses at Benalla and worked our way to the Goulburn, where we had the pleasure of finding that neither of the two punts could work on account of the flooded state of the river, which was more than bank and bank high, and was still rising, so that we were obliged to turn back again and retrace our steps twelve miles to Avenel, where we were most kindly received again by Mr. and Mrs. Lloyd Jones, and there we were detained for a week, at the end of which, hearing that the river had fallen two feet and was still falling, we thought we might attempt it again; but when we arrived at Seymour, the crossing-place, we were met by the unwelcome news that it had begun to rise again in the night and had risen several feet. What was to be done? To wait longer was most inconvenient and scarcely to be thought of, so we held a cabinet council, and by the help of Mr. Jones, who, as a squatter, knows no difficulties, we swam our horses across, took a wheel off the carriage and placed it on a cockle-shell of a boat, and finally put ourselves into the boat, and so by the good providence of God we were safely conveyed to the other side. It was rather an exciting and interesting scene, though the rain was pouring down and the stream running rapidly; perhaps,

though, that made it the more exciting, and when we got to the other side we could not land without getting over the ankles in water. Seven miles of travelling carried us to Heathcote, the old McIvor gold-field, where we have the Rev. Theodore Budd officiating in the church. There is a story told here of a clergyman who some time ago showed himself capable of a most wonderful act. Seeing a sign at a public-house with the inscription "Drink, and let thy cattle drink also," he thought it a profanation of scripture, and taking up a painter's brush which happened to be at hand, he mounted a ladder and daubed out the offending words! Of course it made a great hubbub at the time, and the papers took it up. Charles preached here on Wednesday in the evening, and on Thursday we drove thirty miles to Whroo, a quartz-crushing gold-field, dined and preached, and next morning drove twelve miles to Murchison on the Goulburn, where we intended to have crossed, and proceeded to Violet Town, on the Sydney Road; but the creeks were up, and there was no hope of our making that point, so we determined to remain at Murchison, where they have not seen a clergyman for more than twelve months. Charles visited all the cottages and farms within reach, and in the evening had a service in the schoolroom, which considering the mud and the rain was well attended. Next day (Saturday) we were obliged to make Longwood, which threw us back some twenty-seven miles of very bad road, but there was no help for it, it was the only road secure from creeks, and a man just arrived from the direction we wanted to go, said that the water was above his saddle flaps, and he scarcely thought he could have crossed, so that it was out of the question for a carriage to attempt it. Saturday evening then found us at the "Sun" at Longwood, where on Sunday morning we had a service in a large room, which the landlady always lends for the occasion whenever Mr Sabine, the itinerating clergyman in these parts, can come. Immediately after we drove nine miles to Euroa, where we put up at a miserable inn in pouring rain, and Charles at once walked off to the schoolroom for afternoon service. When he returned we had a queer dinner-tea, and made ourselves as happy as we could with a good fire in

a comfortless room, listening with dismay to the rain that continued pouring down. Monday morning at 8 A.M. we set off again, and fifteen miles of dreadful road brought us to Violet Town, where we stopped at a neat little inn to rest our horses. We had not been there ten minutes when the Roman Catholic bishop drove up from the other direction in a light buggy with a groom leading a spare horse, and a priest in another buggy. We felt he was better off than we, for we had not a creature with us. However, very soon after, to our great comfort, Mr. Freeman, the clergyman at Benalla, rode up. He is an excellent bushman, and made sure of our reaching Benalla that night, twenty miles, and accordingly, under his good guidance, through the bush, and so avoiding the deep mud and only going through deep water, we did reach his parsonage that night. Tuesday we rested, Charles spending the whole day in answering letters, and on Wednesday, leaving our horses and carriage at an inn, we climbed up the most muddy side of a most muddy coach, and with Mr. Freeman for our companion were driven with five horses (three in front) twenty-five miles to Wangaratta. We changed horses three times, and did it in three hours and a half. The poor creatures looked ready to drop when they were taken out at each stage. This was our first appearance on the stage. Happily there were only three other passengers and they respectable, and a nice civil coachman, Pat by name, and guard. Thursday Charles held a visitation at Wangaratta, at which were present Reverends Caleb Booth (incumbent), John Freeman, J. C. Sabine, J. Dowell, and Robert Potter. Mr Howard of Beechworth ought to have made a sixth, but his wife and children were all ill with diphtheria, so he sent his apologies. In the evening Charles delivered his lecture on "Origin of Species" in the Athenæum. Friday we again scrambled into the coach and reached Beechworth without accident, twenty-five miles. Here we were obliged to go to an hotel, the Howards being so ill and no one else having accommodation. It was a wooden building very decently kept, but of course we could hear every sound, and long after we were in bed every night we heard men in the tap-room below spinning long yarns and discussing politics, while the fumes from their pipes found

their way to our noses through the various cracks and crannies. On Sunday Charles preached twice and visited the Sunday-school, but, alas ! it rained all day and all night, and on Monday we went on in a funny little public conveyance with only one horse fourteen miles to Yackandandah, where we are always kindly entertained by the warden and his wife, Mr. and Mrs. Lane, in their wee cottage. In the evening Charles baptized a Chinese convert, having had a long interview with him in the afternoon, and preached. The little church here is quite a bijou, and its beauty is owing to Mr. Lane's architectural talent. This morning, Tuesday, the same little conveyance brought us here, whence (D.V.) we return to-morrow to Beechworth.

"EMPIRE HOTEL, BEECHWORTH, *July 16th.*—This morning we left Belvoir, having the nice little conveyance to ourselves, and getting a great deal of amusing conversation out of our Cumberland driver, a highly respectable and intelligent man, who remarked that the bishop gave them a fine discourse the evening before, and was lavish in his praises of his horse 'Snip.' Certainly Snip was a very good horse, and would have suited us exactly. We drove twenty miles to Yackandandah, and then were taken up by another coachman equally intelligent and civil, an American, full of information, which he imparted in a very quaint way."

On August 4th the bishop and Mrs. Perry returned to Bishopscourt, and thus terminated a journey which had been carried on under greater difficulties than they had ever met with in any of the numerous visits they had paid to the different parts of the diocese.

The Church Assembly met on Tuesday, January 6th, 1863, when there was present a large attendance of clergymen and lay members. In his opening address the bishop alluded to his intended visit to the old country, and in the course of it he expressed his hope that his brethren would not consider that he was going to England for his own gratification. He was persuaded that for many reasons their bishop should from time to time pay visits to the fatherland, to see what the Church was doing there, and to have conference with the brethren at home.

On the Thursday following the session of the Church Assembly, the clergy and laity of the diocese invited the bishop to a farewell breakfast, at which the governor, Sir Henry Barkly, and Lady Barkly were present, together with their guest, Lady Bowen, who had come from Queensland, the seat of Sir G. Bowen's government. On this occasion the dean presented an address from the clergy to his lordship, in which he reviewed the expansion of the Church in the diocese during the previous fifteen years, remarking, "There are upwards of eighty parishes or ecclesiastical districts, and ninety clergymen, besides many lay assistants. At the present time seventy-seven churches, forty-seven parsonages, and a hundred and ninety-six parochial schools are either complete or in process of erection. Four archdeaconries have been created by your lordship."

An address from the laity was on the same occasion read by the chief justice, Sir W. F. Stawell.

On Sunday, January 18th, the bishop preached at St. James' Cathedral on the text—"Almost thou persuadest me to be a Christian." Acts xxvi. 28.

On the following day, the 19th, a crowd of spectators assembled on the Sandridge pier to witness the embarkation on board the R.M.S. *Bombay*.

During his lordship's absence from the colony, there landed in Melbourne almost simultaneously Bishop Barker of Sydney and the much lamented Bishop Patteson. The visit of the former was entirely unofficial; he was on his way to Sydney from England, and was able to give a cheerful report of his episcopal brother of Melbourne and Mrs. Perry, who had wished them *bon voyage* at the Victoria Station when they were setting off for Marseilles. The metropolitan's object in visiting England had been threefold: to establish the Goulburn bishopric, to awaken in the minds of English Churchmen a deeper interest with regard to the Church in Australia, and to obtain additional clergymen for his diocese. In regard to the latter he had been successful in obtaining eight ordained men besides a student for Moore College. It appears, notwithstanding, that the difficulty of finding suitable clergymen strengthened the conviction which he had long entertained that

for a continuous supply it was necessary to look to the colonies themselves, and in this he evidently echoed the opinion of our bishop, from whom he had recently parted.

Bishop Patteson's visit was one of great interest, and is treasured all the more in the memories of the Australians because of his tragic end. He was at the time making the tour of the principal dioceses, for the purpose of enlisting the sympathy of the Church for the Melanesian mission. He was deeply gratified at the result of his visit to the Melbourne diocese. The interest manifested in his work by all those who heard him in public or private, and the liberality shown in support of his mission, exceeded his most sanguine expectations. As a proof of this interest, an aggregate sum of £134 was collected on a single Sunday at three of the Melbourne churches. It was evident that the desire to help the missionary bishop in his work was of a lasting character. A large meeting was held at St. George's Hall, at which the dean presided, when a sum exceeding £36 was collected.

In his opening address at the 1864 session of the Church Assembly, the dean, as vicar-general, alluded to a proposal to erect on the cathedral reserve, East Melbourne, a building which might be used at first as a church, and afterwards as a chapter-house. He referred to the bishop's intention of obtaining, whilst in England, plans for a cathedral, an intention however which was not fulfilled.

On 30th November, 1864, the bishop and Mrs. Perry arrived in Hobson's Bay on their return from England, on which occasion addresses expressive of thankfulness and personal affection were presented to the bishop and vicar-general. A week later a *déjeuner* was given to his lordship at Hockin's Hotel, when 150 ladies and gentlemen were present. The bishop's speech in reply to the toast "The health of their distinguished guest," took the form of an interesting narrative of his visit. From it the following extracts are worthy of record:—"It was a great pleasure to him: and he had never scrupled to say that he had gone to England, not so much to raise money for the Church in Victoria as to receive good himself, and to qualify himself for the better performance of his duties in the future. He expected that on that occasion

they would desire him to give them some account of his visit, and he would do so to the best of his ability. The first duty in which he was engaged was assisting at the consecration of the Bishop of Gloucester (Ellicott) and the Bishop of Goulburn (Mesac Thomas), the latter of whom was his nearest neighbour in the colonies, and had been an old pupil at Cambridge. He next went to Dublin, where he attended the meeting of clergy which takes place there in April. His object was to give information respecting the Church in Victoria, and to obtain information respecting the Church in England. It was exceedingly interesting to meet so many of the ablest of the clergy, and to have the opportunity of hearing their opinion on various subjects, and of telling them about the constitution and general condition of the Church in Victoria. Subsequently he preached in Westminster Abbey, and it was a grand sight to see the nave of that ancient building filled by a large and attentive audience. He preached also at Harrow, and was pleased to see the great change that had taken place there. He remembered the time when the boys were huddled up together in the galleries where they could see and hear nothing, and where they certainly were not impressed with a high sense of religion. Now, however, there was a simple and elegant chapel there, and the congregation was as orderly and attentive as any in the world. He had also preached at Oxford and Cambridge, and at the latter place had the opportunity of communicating with those of his old friends who were still left there, as well as with the younger men who had come to supply the places of those who had gone. Wherever he went in England, as a colonial bishop, he met with the greatest kindness and attention.

"The Church in England was in a state of great activity, and the church-building which had been going on during the last few years had been enormous. He had travelled over the length and breadth of the land, and wherever he went there were churches being built, or repaired, or added to in some shape or another. In fact there seemed to be—he did not use the phrase in an irreligious or improper sense—quite a mania for church-building. The multiplication of parishes had also been going on to a great extent, and some of the

clergy thought too much had been done in that respect. Many thought that the clergymen should have been increased in number without disturbing the division of the parishes. In other respects, too, progress was being made, as, for example, the increase of the episcopate, the formation of new dioceses and synods, the improved discipline of the clergy, the modification of the forms of subscription, and even changes in their services and in some of the offices, as, for example, in the burial-services. There were questions which were being discussed with a great deal of earnestness, both on the part of clergymen and laymen; and it was gratifying to know that the bishops were now in the habit of meeting from time to time to take into consideration questions effecting the Church; and one great privilege he enjoyed was that of being present at one of these meetings. The more publicly these questions were discussed the better for the Church, and it was important that the laity should take part in these discussions as well as the clergy. That was beginning to be more strongly felt in England, the annual Church Congress affording a striking illustration of this fact.

"On the want of due maintenance for many of the parochial clergy he had spoken both to clergy and laity, and had made remarks at the Manchester Congress. The line he took was this. He would not take a shilling from their endowments, but he pointed out the inadequate endowment in many of the poorer country parishes as well as in many of the larger town-parishes, and in consequence of the Church being an endowed Church, the laity did not feel it necessary to provide for their clergy, while on the other hand the clergy would shrink from anything in the shape of an annual contribution from their parishioners. There was a distinct precept of the Apostle Paul which was never preached upon in England. The Apostle said: 'Let him that is taught in the Word minister unto him that teacheth, in all good things.' The precept applied to the laity, and was an injunction to them to provide for the clergy. It was not a charity, it was a matter of Christian duty, but was left out of sight in England. It was true they were doing something for the poorer clergy, but what was that something? A clergyman in charge of 10,000

souls was to receive £300 a year. What he had remarked was this. If they were to take a congregation in an English parish, where the clergyman was nearly starving, and transport it to the colonies, say to Victoria, the colonists would feel bound to provide the minister with a sufficient stipend in the event of his being a faithful and earnest man. That was one of the great evils of the Church in England, and it was closely connected with another, namely, the great want of clergymen at the present time, as well as a decrease of men ordained from the universities. There had been various causes at work to produce these results. It had been said that the shaking of men's faith in the great fundamental principles of the Church had much to do with this change, and that might to a certain extent be the case, but he thought it was more to be attributed to the fact that a person training for the Church could not hope to attain an adequate maintenance for himself and his family. Parents were naturally anxious for the prosperity of their children; and young men, unless very strongly impressed with the faith, would hardly train for a Church in which they could not hope to obtain a proper living. These things had much to do with the decrease in the ranks of the clergy. With regard to the universities, he would mention a fact that was strongly impressed on his mind, and that was, that they could not be said to hold the same position with regard to education as was formerly the case. The great majority of the best men at the bar, and in other leading professions, have not been educated at the universities, and the question was an interesting one as to what was the cause. Well, the public schools had greatly increased and the universities had rather fallen off, and that was due to the change in the character of the education at the public schools. These had, in a great measure, taken the place of the universities. Formerly, young men went to the colleges at a much earlier age, for instance, boys of eighteen or even young men of twenty. They received there a complete education, and went forth to the world as well-educated men. Again, the universities are becoming more schools of science than anything else, and particular branches of science were taught almost to the exclusion of other branches of education.

"As to the growing disbelief of the present day, he would not hide the fact that there was in England, both as regarded the clergy and laity, doubt respecting various doctrines which had been regarded as fundamental truths of Christianity. He knew that all the principal works published in England found their way to Victoria, and were largely read. He need not name those works to them; but the Church had cause for thankfulness that they had called forth much ability and Christian zeal. He lamented the publication of such works with reference to the large body of individuals who were led away by them, and who would not consider the subject carefully and prayerfully for themselves. But he was satisfied as regarded the Church at large, the effect of the controversy would be the still firmer establishment of its members in the faith. He did not in the slightest degree fear criticism on the Scriptures, whether it became literary, historical, or purely physical. From the knowledge he possessed of the controversy at its present stage he was convinced that the Bible would come forth with all its truths unimpaired from the assaults which had been made upon it. He believed also that the avowed disbelief of the present time was nothing more than the coming out of that which had been latent. There existed an inconceivable amount of ignorance upon the subject of the Bible even amongst educated men, and the consequence was that, whereas formerly there was a sort of general notion that the Bible was true, there was now, in consequence of these ill-digested and foolish criticisms, an avowed disbelief or *quasi*-disbelief in the Bible. Of the two he preferred the absolute disbelief, because when a man professed to disbelieve entirely, he might be led to reconsider the subject, and come to a different conclusion.

"But there was another matter which alarmed him more than the sceptical spirit, that was the increase in the Church of ritualism and the introduction of what had not improperly been called church-millinery, the attempt to introduce cathedral services, new or antiquated dresses, processions, &c., all of which he felt tended to mar the spirituality of worship. These changes were creeping in amongst them, and they were often introduced by young clergymen who might be supported

by a few members of their congregations. The others oppose them, and a disturbed state of feeling ensues, or they acquiesce in them merely for the sake of peace. In other cases, the best members of the congregation separate themselves from it, and the Church is a sufferer thereby. There was another point he might notice. There was a tendency amongst a number of the younger clergymen, in dress and manner, to drop the character of a minister of Christ, and adopt the style of a priest of Rome. Wishing to convey to them a true idea of the Church in England, he would have done wrong to omit that point, and it was one of great importance because such persons not only lost influence with their own people, but brought discredit upon the Church itself."

The bishop, after adverting to his success in engaging clergy to come out to the diocese, as well as in obtaining contributions towards the endowment of the see, concluded with a brief practical exhortation to laity and clergy. The former he reminded, that if they desired to have a good body of clergy, they must bear in mind the precept of St. Paul,[1] and keep the clergy in a good position. As to the clergy, he would express a hope that they would show such heart in their work as would be worthy of themselves and of their position; and that although within the latitude allowed by the Church there was as much difference of opinion as in any other diocese, they would continue, as heretofore, to work together in the same cordial, earnest, and zealous spirit.

During his visit to England he occupied the university pulpit at Cambridge as "select preacher." The four sermons which he delivered were published under the title of *Foundation Truths*, the volume being dedicated to the head of his college, his old friend Dr. Whewell.

There are several solemn passages of earnest exhortation and warning to the young, especially in the sermon on "An evil heart of unbelief." That sermon concludes with the following striking passage intended for the more advanced in years:—

"To you, my elder brethren, I will not address any words of my own, but I will quote those of a member of this

[1] "Let him that is taught in the word communicate unto him that teacheth in all good things." GAL. vi. 6.

university, than whom no one of this generation has been more richly endowed with every intellectual faculty—the late Robert Leslie Ellis,[1] uttered by him after a long and most distressing illness, and in the prospect of approaching death: 'Oh, I cannot tell you,' he said to an intimate friend, 'how vain from my present point of view seems all this false estimate of intellect. God forbid that you should ever be brought to feel it by the same process that I have passed through: but I wish my friends to see and know how I feel it.' May we all learn the lesson which God by so severe a discipline taught him, and which he so greatly desired to teach others—to beware of 'a false estimate of intellect.' The fear of the Lord, that is wisdom, and to depart from evil, that is understanding."

[1] Senior Wrangler, First Smith's Prizeman, 1840, Fellow of Trinity, Hulsean Lecturer.

CHAPTER XIII

CHURCH ORGANISATION

Stawell on the "Church in the Colony"—Circular on Intoning—Mandatory Injunction—Shortcomings of the Church—Want of Curates—Duty of Laity—Cathedral Chapter—Endowment of Bishopric—Ritualism in England—Consecration of St. Andrew's Cathedral—Conference of Bishops—Bishop Selwyn in Melbourne—Coadjutor proposed—Cathedral Plans—Sir James Palmer—General Synod—Character of Palmer—Church Progress.

EARLY in the year 1865, during the absence of the bishop on his summer tour in the western districts of the diocese, a meeting was held in Melbourne at which several laymen took part, inclusive of the governor (Sir Henry Barkly), the chief justice, Mr. (afterwards judge) Stephen, and Mr. Wrixon, subsequently attorney-general. On this occasion the chief justice delivered an able and stirring address on "the present position and wants of the Church in this colony," in the course of which he remarked that the number of the clergy was wholly inadequate to the wants of the population. In England, the proportion would be about 2,000 souls to each, too much even for England with its dense population but quite excessive for one clergyman with a population so widely spread as in Victoria. The proportion ought to be two for one compared with the more thickly populated districts. The relative size was here as 740 square miles to five in England on the average,[1] and in every one of these miles was at least one soul in need of the ministrations of a clergyman.

[1] The judge meant that whilst parishes in England might, for example, measure two and a half miles by two, the bush-districts here would be thirty-seven miles by twenty.

The bishop (as is well known) was always anxious to preserve simplicity of worship in his diocese, and regarded the service usual in cathedrals and college chapels as undesirable, if not illegal, in ordinary parish churches. Hence the issue of a circular to the clergy dated June, 1857, from which the following is extracted—

"Since my return from England my attention has been called to some practices, which were introduced during my absence, in the mode of conducting divine service in a few of the churches and licensed places of worship in the diocese. But, although requested to do so, I was reluctant to interfere, except in the way of private advice: first, because I do not regard an absolute uniformity in all particulars as essential to the well-being of the Church, and some variety (provided the spiritual character of the service is not affected by it) may be considered as justified by custom; and secondly, because I am very unwilling to recognise, and thus perhaps promote among the members of the Church, both clerical and lay, a division of opinion and feeling upon matters of ritual.

"The increase, however, of these practices, and the difficulty which some of the clergy have felt in putting a stop to them, have determined me at length to exercise the authority given to me in the Preface to the Book of Common Prayer, and 'take order' concerning them.

"There are two to which I particularly allude: viz., the intoning of the service, or parts of the service, such as the responses and particularly the *Amen* at the close of every prayer; and the chanting of the responses after the Commandments. The use of these practices at cathedrals and collegiate chapels in England has naturally led some of the clergy, either in compliance with the wish of their choirs, or from their own taste, to adopt them: but they are altogether unauthorised by the Rubric; they give offence to many of our people, and cause them to absent themselves from our services; and they are, in my opinion, wholly unsuitable for ordinary congregational worship.

"I would therefore request you, if these, or either of these practices have been adopted in the church or licensed place of worship in your parish, immediately to discontinue them

and to require the choir (for whom, as being under his control, a minister is responsible) to discontinue them also."

In August, 1865, the bishop issued an injunction on the same subject which was expressed in these terms—

"To my beloved brethren in Christ, the clergy of the diocese of Melbourne.

"Whereas it hath been represented to me that certain *diversities* in the mode of conducting the services of the Church other than are authorised by the Rubric of the Book of Common Prayer have arisen in this diocese; know ye therefore that for the *appeasing of all such diversities*, I have by my discretion *taken order* as follows:—No portion of the service of the Church shall be sung or intoned, except such as is expressly authorised by the Rubric; and there shall not be introduced into the service, either on the ground of ancient usage, or because it has been adopted in some churches in England, or on any pretext whatever, any ceremonial which is not directed or sanctioned by the Book of Common Prayer.

"C. MELBOURNE."

On the 7th December in the following year the joint opinion of the Queen's Advocate, Dr. Phillimore, and of Dr. Stephen, Q.C., dated 7th December, was obtained as to the legal bearing of the bishop's injunction.

The following is the text of the "opinion"—

"Assuming that the jurisdiction of the ordinary rests mainly or wholly upon the powers given in the Preface to the Prayer-book, to 'take order where parties doubt or diversely take anything,' it seems to us that such power can only be exercised in reference to specific cases, where a complaint has been made, the bishop being bound to exercise a judicial discretion in each particular case. Consequently, a general order for the whole diocese would be an excess of jurisdiction.

"We are therefore of opinion that the order of August 29th, 1865, cannot be supported.

"As to whether the clergy of the diocese are bound in *foro conscientiæ* to obey the injunctions of the bishop, the question

is rather for a casuist than a jurist; but we think it is the duty of a clerk in holy orders to obey the injunctions of his bishop in all things lawful. Respecting the question of 'saying' or 'intoning,' we think it best to write a separate opinion.

"(Signed) ROBERT PHILLIMORE.
"A. J. STEPHENS."

Scarcely half a dozen churches were affected by the injunction, but it was otherwise with certain laymen, organists and others, who either in their own names or some pseudonym, filled the correspondence columns of the diocesan paper for months afterwards. The controversy is one that will never cease, although the march of events, the development of taste, and the changes that take place in the mother-country must bring the problem under new conditions. It is sufficient in this history to record the fact of that injunction being issued, whilst the details of the subsequent discussion may be allowed to pass into oblivion.

During the year 1866 the bishop's mind was much exercised by the want of such stipends in prominent parishes as would be an inducement to highly cultured men in England to seek employment in the diocese. Addressing an influential meeting in Melbourne, over which Sir J. F. Palmer presided, he said—"Whatever were the causes of attachment to the Church amidst its present members, its future success would mainly depend upon the character of those who ministered in it. To his mind, the Church of England was the church for all classes, but it could not claim the regard of the intelligent and educated unless its clergymen claimed respect on their own account also. If the Church was to maintain its position, it must number among its clergy those fitted in every particular to take their place, side by side, with the most intelligent and highly educated in the country. He did not mean to say that all must be of this character; but unless care was taken the numbers of the more highly qualified would gradually diminish. At the present time, for instance, he dared not invite from England a clergyman of middle age, with a wife and family, however strong his recommendations. Unless the

people were prepared to maintain their clergy as they ought to be maintained, they could not expect such clergymen as they would wish to minister to them. He saw that the incomes of ministers in the Presbyterian Church varied from £300 to £1,000 per annum, but he was sorry to say that the incomes of the clergy of the Church of England were in many cases below £300 per annum. Excepting himself, not one had an income of £700, and scarcely one above £600. He put these facts plainly before his hearers, for they could not expect that promising young men would be allowed by their parents to qualify themselves for a profession which did not promise them a suitable maintenance. Again, men of power and influence lost much of those qualities by not being able to live and move amongst their equals. Those who were ready to find fault with their clergymen should remember this; and if he expressed himself strongly on this point it was because he felt deeply, and desired most earnestly to see the minds of the people of the Church agitated in its behalf."

At a meeting of the Church Assembly of 1867 the bishop alluded in similar terms to this subject and added a remark on the paucity of curates in the diocese. He had spoken of this both publicly and privately, but still wished to press it upon the attention of the laity. There was not a single church, either in Melbourne or Geelong, with two working clergymen in it, and they ought not to have a single large town parish without two working clergymen. These large parishes could not be worked as they should be unless there was a curate appointed to assist the incumbent and to lighten his labours, whereby the work of parochial visitation might be more effectually carried out than it could be at present. He had been struck on his visit to England to observe by comparison the great deficiency of the Church in Victoria in this respect.

In advocating the cause of the Clergy Widows and Orphans Fund, the bishop took the opportunity of again commenting on the duty of the laity. He regretted to say that they "lacked a sense of their responsibility towards the clergy, the consequence of which, if they do not speedily perceive and correct the fault, will assuredly be most injurious to the Christian Church as well as to its members individually.

For the clergy, as a class, will rapidly degenerate, their spiritual and moral influence will be diminished; and, as a necessary result, the moral and religious character of the people will become deteriorated; the various social ties which bind man to his fellow man will be loosened; and even the material prosperity of the country, which depends much more than is usually supposed on the prevalence of religion and morality, will feel the disastrous influence."

At the session of the Church Assembly in 1867 a committee was formed for the purpose of considering a scheme for the constitution of a cathedral chapter. A report was accordingly presented, which was adopted in the following year, 1868. The committee reported that the constitution contained two points of difference from that of English chapters, but which seemed called for by the circumstances of the Church in this colony. The first was that the bishop and not the dean was to be the head of the chapter, and the second was that laymen would be associated with clergy as members. With regard to the first they remarked that in the cathedrals of the ancient foundations it appeared by the statutes that the position of head of the chapter belonged to the bishop. In respect to the second, that it was quite in accordance with the spirit of Church development in this colony, which had been to recognise and bring forward the right of the laity to have a voice in all Church matters, the actual ministration of divine offices being excepted. The following was the chapter finally adopted in 1878. The bishop, the dean (to be elected by the chapter and approved), the two senior archdeacons of the diocese (not including the dean) six clerical and six lay canons elected for life by the assembly two of each being nominated for life by the bishop. Under the original scheme, passed in 1867, canons were elected by the clergy of the archdeaconries for a term of five years, and as some of them were removed at these periodical elections and replaced by others, there appeared to be a prospect of a number of clergymen retaining by courtesy the title of canon after having vacated the office. Hence a life-tenure became a necessity.

In his opening address to the assembly of 1868, the bishop referred to the efforts he had made in England on behalf of

the Bishopric Endowment Fund. Respecting this, he said, "I must confess to have been somewhat disappointed. Several old colonists and some of my own relatives and personal friends in England contributed largely to it, and so also have a few of our wealthy Churchmen here, but the want of hearty response to several letters which I addressed to persons who, would I thought, have gladly promoted the object, so discouraged me that I have lately taken no further steps about the matter. The object is, however, of very great importance with reference both to the independence of a future bishop and the formation of new dioceses." In the same address he expressed his sentiments on the subject of the ritualistic movement. "I regard it," he said, "as originating in a desire to pave the way for a return to the doctrine and practice of the Church in England previous to the Reformation ; and that, as a bishop of that pure and reformed branch of the Catholic Church which is known by the name of the United Church of England and Ireland, I desire to resist by every means in my power. So long as I retain my present office, so long shall I, God helping me, endeavour to keep out of the ministry of the Church all persons who will not unite with me in resisting it, according to the promise required by the Church from every one who is ordained to the priesthood, that he will be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word. But in order that I may succeed therein you must strengthen my hands in the Lord. My brethren of the clergy must support me, my brethren also of the laity must support me by their prayers, and by their moral influence they must help me in opposing the first beginnings of evil. On this account ; because it tends to destroy the simplicity and spirituality of public worship, and because it prepares men's minds for the adoption of vain ceremonies, and so for the reception of corrupt doctrine."

On St. Andrew's Day, 30th November, 1868, the cathedral of Sydney was consecrated. Upwards of eighty clergymen joined in the procession. The Bishops of Melbourne, Tasmania, Goulburn, and Brisbane, preached at evening services held during the week. At the consecration service the Bishop of Sydney was the preacher. The bishops, seven in

all, inclusive of Adelaide and Newcastle, took the opportunity of holding a conference lasting from 23rd November to the 1st December, when certain "conclusions" at which they arrived were formulated, signed, and forwarded to his Grace the Archbishop of Canterbury and the other archbishops and bishops of the United Church of England and Ireland at home and in the colonies.

The subjects discussed were as follows:—

1. The present relation of the Church of England in the province of Australia to the Church at home, and the best mode of maintaining such relation.
2. The mode in which colonial bishops should be appointed.
3. The constitution of a general synod, and its functions.
4. The constitution and functions of a tribunal of the general synod and of a council of reference.
5. Tribunal for the trial of a bishop.
6. Oath of canonical obedience.
7. Resignation of cures.

On each of these points conclusions were given at length.

Shortly before the consecration of the Sydney Cathedral, the popular Bishop Selwyn of Lichfield landed in Melbourne, *en route* to England, on his return from a short visit that he had paid to his former diocese. Bishop Perry was unfortunately absent from home when he arrived, but he was warmly welcomed by the dean, and became the guest of the Governor, Viscount Canterbury, one of his Eton contemporaries. In his first sermon which he preached at St. James's on Sunday morning, November 8th, he thus referred to himself: "The pastor has his pains, you have yours, and I indeed have mine. I am leaving my own island of New Zealand, after twenty-six years spent there in ministering to its native Church, once so flourishing, but now withering under the scorching blast of war. You may say that it would not have so withered had there been more depth of soil. God can only judge of that. But of this I am sure, that the work of God in New Zealand has not been in vain; that the Holy Spirit has raised up many faithful men among the native Christians, who will be found at the last day in the great multitude that no man can number, standing before the throne of God and of the Lamb.

That labour has not been in vain in the Lord, when seventeen native Christians have been added to the number of those ordained to serve God in the sacred ministry of the Church." The bishop continued to urge that we must have confidence in the end, although we knew not what that end would be. The sight of God's unfinished works ought to lead us to think of our own imperfections, and remind us of the duty of earnestness in prayer.

After an evening service at St. Peter's, addresses were presented from the clergy and laity respectively, to which he thus replied: "There is something peculiarly touching to my mind in the manner in which these addresses have been presented, because they seem so completely to carry out what has been our endeavour for many years past, that is, to unite the clergy and laity with their bishop in a more cordial co-operation for the better carrying into effect the work of Christ. This has been the main object in that synodical system which has been established in the Australian colonies and in New Zealand. This is that system which the lay address mentions as already carried out in an English diocese.[1] There are, in fact, two or three English dioceses in which something of this kind has been done, and the effect is this, that it secures to us a benefit from which the most blessed fruit has been derived—the assistance of the faithful laity to the clergy in carrying out the work of the Church. When I first landed in Sydney in 1842, Bishop Broughton was the only bishop in these vast regions. He stood in the midst of a small body of faithful men. We have now to thank God that the diocese then presided over by that bishop has been divided into nine bishoprics in Australia, and five in New Zealand, besides the Melanesian Mission of Bishop Patteson, making in all fifteen bishops who now preside over the diocese that twenty-six years ago was only presided over by one. The increase in the number of clergy has been in like proportion. There are now, I believe, one hundred and fourteen clergymen in Victoria, and, I think, one hundred and five in New Zealand, so that the clergy also have been multiplied twenty-fold. But in speaking of the numbers of clergy in these dioceses, I feel how deeply I need

[1] The address referred to Lichfield.

your prayers when I tell you that the whole number of the clergy in Australia and New Zealand is not equal to that of my own clergy in the diocese of Lichfield. You will see then how much I require your prayers that I may obtain support from God's Holy Spirit in that new work to which I have been called. I shall have the charge of 900 clergymen and 600 parishes, and the pastorate of 1,200,000 souls. You may feel satisfied that this work was one that I might have shrunk from, had I followed my own feelings alone, had I not believed that I was called to it by an authority that I could not disobey, and had I not trusted that God gives grace in proportion to the work which He sends. I shall never cease to think of the Australian colonies, and of my diocese in New Zealand; and thankful as I am that I have come here, seen you if only for a short time, walked with you as friends, so I hope that we shall remain united in heart, though separated by half the circumference of the globe. Still we may pray to the same God of love, and in spirit bow before the same throne of grace; and also may we look forward to a time when we may meet before that throne, and enter a kingdom where there will be no more separation, where we shall all be united one with another, and live with that God who has made us one, even as He and His Son are one. I must earnestly beg you now to accept my parting blessing." The right rev. prelate then pronounced the benediction, and the company separated.

About this time the Bishop of Melbourne began to feel that the work of the diocese was more than one man could satisfactorily accomplish. If New Zealand had its five dioceses and Australia nine, it was increasingly evident either that a bishop in Victoria must have a coadjutor, or that the colony should be divided into two or more dioceses. He thus expounded his views to the assembly of 1868: "Of the necessity of very speedily providing additional episcopal strength for the Church in Victoria, I have been most strongly convinced by the experience of the last year. During twelve months, besides a number of shorter journeys to Geelong and on the railways, as well as in the vicinity of Melbourne, I travelled about without intermission from day to day, from the 14th

February to the 21st May, and from the 28th June to the 22nd July, and I administered confirmation during the year in sixty different places, and preached or conducted some service in upwards of a hundred buildings used for public worship; and this although I was not able to go into Gipps Land, or to visit the pastoral districts along the Wimmera, the Richardson, or the Murray. Remembering that the number of parishes and parochial districts is yearly increasing, these facts will show you the impossibility for a single bishop much longer to do the work required of him. I would not, however, have you to understand that the work is too laborious, but that much which ought to be done is necessarily omitted; for if a bishop is travelling through the country he cannot be attending to his duties in Melbourne, and if he be attending to his duties in Melbourne he cannot go where he is wanted in the country. If, therefore, steps be not taken shortly for the constitution of a new diocese, I shall be disposed to submit to the assembly the question whether it would not be expedient, *ad interim*, to call in the help of a coadjutor-bishop. Such an appointment might be open to some objections, but it would also present some advantages, especially that of not requiring an endowment. All that would be needful would be an annual income during the continuance of my episcopate, or until a new diocese was formed."

At a meeting of the assembly held in December, 1870, the bishop adverted briefly to the idea which he had proposed at the commencement of the year, of appointing a coadjutor bishop *cum jure successionis*. The alternative scheme of founding a bishopric at Ballarat had completely failed, and no new see was likely to be sufficiently endowed for years to come. Appointments, similar to that which he had proposed, had been made by the Archbishop of Canterbury and the Bishop of London, with general approval; and the Bishop of Kingston, in Jamaica, actually furnishes an instance of a coadjutor who had the *jus successionis*. The home duties of the bishop of this diocese were becoming daily more important and more onerous; and he was constrained to ask this assembly to reconsider the proposal, as his own opinion of its desirability had been strongly confirmed. The introduction

of the *jus successionis* was new to the assembly, and ultimately led to the abandonment of the entire project, the "right' being one that the assembly was not disposed to adopt or even to tolerate with any modification.

It is no part of the design of this history to describe the initiation and progress of St. Paul's Cathedral, Melbourne. This building being the outcome of Bishop Moorhouse's suggestion, and the greater part of the funds having been collected during his episcopate, may fairly be regarded as a monument of his labours. However, an effort had been made in 1869 in this direction, a committee had been instructed to take action and a considerable sum paid for drawings. Bishop Perry alluded to this scheme in the assembly of that year. He said: "In the exercise of powers vested in them, the cathedral committee had procured from Messrs. Terry and Speechly designs, specification, and estimate of cost for a new cathedral; but he would frankly admit that unless the land connected with St. James' was sold, or some wealthy members of the Church made large donations or bequests, encouraging the committee to proceed, he did not contemplate carrying out these plans in the present day. The designs looked well on paper, and no doubt the assembly would be glad to see the building erected on the site of Bishop's Court, or adjacent. The architects had taken great pains, yet it might perhaps be said that their scale was too ambitious."

The dean at the same session brought up the report of the committee, which recapitulated the action taken to obtain designs for the future cathedral, and stated that those plans, which were now the property of the Church, had cost £500. To meet this outlay, its was a fortunate circumstance that the money bequeathed by Mr. Griffith, the late chancellor, and placed entirely at Bishop Perry's disposal, was at once available. The estimated cost, exclusive of tower and internal fittings, was £75,000. No further steps were then taken, the drawings remained undisturbed, and when the scheme suggested by Bishop Moorhouse, eight years later, was discussed, it was determined to set Mr. Speechly's design altogether aside and to commission Mr. Butterfield, the eminent English church-architect, to take the matter in hand.

On the closing day of this session (1877) Sir James Palmer made a remarkable speech in which he criticised the schemes for a chapter and for a cathedral. Referring to the Constitution of a Chapter bill, he objected that the bill was premature, and that it contemplated an innovation. He thought the committee that had been appointed with regard to the cathedral were not warranted in the course that had been taken. The terms of their appointment were to take such measures as they might think desirable, and they had obtained and adopted plans at considerable cost, and might, on the same principle, have called for tenders and proceeded with the erection of the cathedral. They had no right to expend money under the terms of their appointment, or obtain plans. He did not intend to offer any comments upon the design, but he had heard some criticisms respecting it. He believed, by the time a steeple was added, and the necessary furniture provided, the whole cost would be about £125,000. That amount of expense he considered out of the question. It appeared to him that the committee should have offered a premium for competitive designs, open not only to the colony, but to the old country. There was great dissatisfaction on the subject amongst the architects of the country, who asked, and very reasonably, why they should be altogether ignored in a matter of so much importance? The bill before them was a proper appendant to the cathedral—but he considered it, as he said before, quite premature. Why should they arrogate to themselves, before they had the cathedral, the duty of framing its rules? They were only introducing machinery for an object which had no existence. His second objection was that it proposed an innovation. This was suggested to introduce lay canons into the chapter. This was done, to be sure, in Canada, but with what result? The object was, he believed, to follow out the principle adopted in the assembly. Now, that assembly had not been in existence fifteen years. He might admit that it had been a successful institution; but it should be considered that his lordship had presided over that assembly. In his early life he had won great distinction; he had administered the affairs of the diocese with great credit; his private life had commanded the respect of all parties, and he had thus

enlisted the sympathies of the laity and clergymen of the diocese, and had therefore presided over the assembly with great advantage. It was not to be expected that every bishop would occupy the same position in this respect. The tendency of great respect was to induce obsequiousness. The presence of the bishop, and the expressions of his opinion, had generally the effect of swaying the opinions of his clergy. It was possible to have quite another class of man to preside over them. What position would they be in if the bishop did not possess the respect of his clergy and laity, and what a false position would the bishop himself be placed in? A bishop that had not the confidence and respect of the assembly might preside over its meetings, and lead to very unpleasant complications and a disruption in the Church itself. Their assembly had been successful; but what it had accomplished he could not fairly regard as the result of the unbiassed action of the clergy and laity, though he admitted it had acted wisely. It was proposed to have six lay canons, two of these to be the chancellor of the diocese and the chief justice, two were to be appointed by his lordship and two to be elected. These lay members of the chapter were to be called canons, and to this he had another objection—namely, that of these canons being removable every five years. In conclusion, he begged to oppose the third reading of the bill for the reasons stated.

In reply, the bishop pointed out that Sir James Palmer had mixed up two matters which should be kept entirely separate. The plans of the cathedral and the action of the committee had no connection with the constitution of the cathedral chapter. The two things were perfectly distinct, and should be considered quite apart from each other. He had not obtained designs in England though asked to do so, and vindicated the action of the select committee of which Sir J. Palmer was actually the chairman. As to the constitution of a cathedral chapter, he did not think they should be bound by the comparatively modern usage in England. If the introduction of lay canons were an innovation, then the assembly itself was an innovation. While it had often been said that they should adhere to the character of the Church of England,

on the other hand it had been added that they should not servilely imitate the Church of England in everything. He was of opinion that in all affairs of the Church it was expedient to have laymen connected with it. By the presence of laymen the influence of the bishop, whatever it might be, would be less likely to lead to obsequiousness. Their assembly afforded strong testimony of the advantage obtained from a mixture of the laity and clergy in matters connected with the management of the Church.

The action of the Church in Victoria in reference to a general synod of the Australian dioceses issued in certain resolutions proposed by Sir W. Stawell which were carried without much opposition, Sir James Palmer being almost the only critic. These resolutions were as follows:—"1. That it is desirable that there should be constituted a body, having the character of a general synod, for the entire province of Australia, as mentioned in the conference of the metropolitan and bishops of the United Church of England and Ireland in the province of Australia, held at Sydney A.D. 1868. 2. That such synod should consist of the clergy and laity of the Church in the several colonies comprised within such province. 3. That the following [names to be hereafter inserted] should be the representatives of the clergy and laity for the Church in Victoria." He dwelt upon the great importance of this motion. It was (he said) at one time supposed that the ecclesiastical law of England was transplanted here, and that a bishop could be removable in the same way; but according to recent decisions that appeared not to be the case. Such a state of things gave rise to much natural anxiety. He was not about to give a legal definition of the status of the Church of England in Victoria; none was fairly deducible from the recent decisions, and the Church in Victoria could only be regarded as a voluntary association, bound by those English laws which were applicable to this colony. The crown, for instance, could not grant coercive power to the bishop whose consecration it ordered. That being so, it naturally occurred to every true Churchman to ask—in what way were bishops to be appointed? Different views had been enunciated by different authorities; but it seemed to be held

that those authorities in England who could issue the mandate for consecration could also confer the appointment. This was, of course, disputed by the Church in this colony, and until that difference was settled the Church here could not obtain the consecration of any bishop. The time was come to deal with the subject, and he trusted it would be dealt with. It was also desirable to have some general court of appeal in cases which the ordinary courts of law could not touch; and this was a matter deserving the closest consideration, especially in view of the decisions arrived at on this subject at the late conference of the metropolitan and bishops of the Church in the province of Australia, held at Sydney last year. The speaker enlarged upon the benefits which were undoubtedly to be derived from taking the course recommended in the resolution, particularly in regard to the development of party spirit, arising from the different schools of thought in the Church, and the dangers to be expected therefrom.

In the year 1872, a conference of representatives authorised to constitute a synod met in Sydney. In inviting the Church assembly of his diocese to consider the determinations of this body, Bishop Perry gave the following brief sketch of the meeting: "There were present at it ten bishops, five deans four archdeacons, besides other clerical and some thirty lay representatives from the various dioceses of Australia and Tasmania. Such a meeting of itself marks an epoch in the history of our Church in this southern hemisphere, and the work which it has accomplished will, I trust, prove, by God's blessing, a means of cementing together the Churches of the several dioceses in the bonds of a pure faith and brotherly love. The constitution of a general synod, which, after long discussion, was almost unanimously agreed upon, will be submitted to you for your approval, as will also three determinations of the synod—the first, relating to the confirmation and consecration of bishops; the second, to the constitution of a committee of appeal; and the third, to the formation of a board of missions, with an executive council for carrying out its objects. You will observe that the constitution of the synod and its several determinations will not be submitted to you as propositions which admit of amendments, but as con-

clusions which are to be either accepted or (which I should greatly lament) rejected."

Within two years of Sir James Palmer's taking so active a part in the debates of the Church Assembly he was removed by death. He was one of those earnest-minded laymen who did much to strengthen the hands of the bishop in early days. Identified as he had been with the first beginnings of the new settlement established on the banks of the Yarra, he was no less identified with the first struggles of the Church of England before Bishop Perry had set foot on these shores. When the settlement became of sufficient importance to have a representative in the New South Wales legislature, he was one of the first chosen. When Melbourne became a municipality he was elected mayor. When the hospital was begun, he laid the foundation-stone. When a legislative council was conceded, partly of nominee members, partly of elected representatives, he was the first speaker: and when a Constitution was granted by the Imperial Government, and the Parliament was divided into two chambers, he was elected president of the Upper House. This did not hinder him from obtaining a seat in the Church Assembly, in the debates of which he was no less tolerant than earnest. Foremost in every good work, no less in connection with the cause of charity than that of the Church, he will always be remembered as one of the pioneers of Victoria, and as one of the builders of the Church in the land.

It is interesting to notice any addresses of a retrospective character delivered by the Bishop in the latter years of his episcopate. The following is a brief extract from a well-considered "paper," written by his lordship and read by Archdeacon Stretch at a Church meeting in Ballarat:

"On former occasions I have spoken at length on the condition and prospects of the Church in this diocese: I will now only remark that there is a two-fold aspect—favourable and unfavourable. If we consider the increase in the number of clergy from seventeen to 129, and in that of churches from six to nearly 200, together with the large increase in the number of parsonages which has taken place since the discovery of the gold-fields in 1851—*i.e.*, in less than twenty years, and if

we consider further the general character of our parochial clergy, and the annual amount raised by our laity (upwards of £60,000) for church purposes, we have reason to thank God for His goodness, and take encouragement from it for the future. This is the favourable aspect of the condition of our church. But, on the other hand, when we contemplate the enormous increase of the population of the colony within the same period, from little more than 70,000 to upwards of 700,000, the rise of so many villages and small towns, and the occupation of so many districts by the agricultural settlers; and further, when we find so much lukewarmness and insensibility to their privileges and responsibilities manifested by many of the more wealthy members of our church, our hearts are saddened, and we are disposed to give way to despondency. This is the unfavourable aspect of our condition. What, then, ought to be the effect upon us when we contemplate them both together? Surely not to boast of what has been done, nor to be discouraged at the thought of what remains undone; but while we thank God and take courage in the contemplation of the one, remembering the other, to humble ourselves for our shortcomings, pray for His guidance and blessing, and in dependence thereon, apply ourselves with patient, persevering earnestness to overcome the difficulties with which we have to contend."

CHAPTER XIV

MISSIONS TO THE HEATHEN

Aborigines—Character of the Black Race—Mr. Le Souef's Observations—Moravian Missionaries—Lake Boga Mission—Rev. F. A. Hagenauer—Nathaniel Pepper—Board of Missions—Rev. J. Cheyne's Work among the Blacks—Mr. Bulmer at Lake Tyers—Archdeacon Stretch's Report—Lake Condah Mission—Bishop's Apologia for Missions—Evangelization of Chinese Colonists—Bishop Smith of Victoria, Hong Kong—Chinese Immigrants Described—Chinese Mission in 1873.

THE planting of the Church of England, or indeed of any Christian church, in an Australian colony, involves a special responsibility before God towards the aboriginal inhabitants. In Victoria these have neither been numerous nor troublesome. They have not sufficiently cultivated the arts of other races as to build houses or form villages, but are little more than wandering tribes, frequenting the banks of rivers, choosing as their hunting grounds some of the more fertile portions of territory, keeping their numbers low by internecine wars as well as by cruel customs that shorten human life. Mr. E. S. Parker, who was for many years Protector of Aborigines appointed by the Government, estimated the aboriginal population in 1835, the year of the foundation of the colony, at 7,500. Comparing this number with the area of the territory in which they congregate each native appears to occupy about 6,000 acres. The mountainous districts have never been suited to them. The ranges covered with snow in winter, and in all seasons shrouded in mists, were regarded by the natives with awe. Like the dark forests west of Mount Blackwood, they were held to be the abodes of evil spirits or

of creatures scarcely less to be dreaded, having the forms of men and the habits of beasts. The blacks have occasionally visited the glens and ravines on both sides of the mountain-ranges, but never took up their abode in such localities. The object of these visits appears to have been to obtain wood suitable for making weapons, feathers for ornament, birds, beasts, and various vegetable productions for food.

As to the mental calibre of the Australian blacks, it may at once be said that they differ from one another in capacity as much as white people. The native, however, is limited n this respect. With keen senses, quick perception, and a precocity that is surprising, he stops short just at the point where an advance would lead to a hopeful stage of mental development. The adult native when brought into contact with the whites, learns the English language quickly and easily, and the words that at all resemble those of his own tongue are pronounced distinctly. Those which are harsh, or in which sibilants occur, he softens, whilst he keeps closely to the grammar of his own language. Black children brought up in the schools of the colony learn very quickly, and in perception, memory, and the power to discriminate, are equal to Europeans. The Rev. F. A. Hagenauer, the excellent Moravian missionary, who has the control of the Aboriginal Station at Lake Wellington, reports that the examinations of the Government inspectors show that the aboriginal pupils taught by him are quite equal to the whites. It appears that the whole of the upper class in his school had passed the standard required by the Education Department, and had received certificates accordingly. Whether they will continue to advance is altogether another question.

The Australian black is kind to little children, affectionate and faithful to a chosen companion ; he shows great respect to aged persons and willingly attends to their wants ; he is by no means deficient in conjugal affection, exhibits at times great courage, is hospitable, and even under trying circumstances can be generous. But he is also cruel, treacherous, mean, and cowardly. At one time he shows himself superior to the whites, at another is as cunning as a fox and as ferocious as a tiger. In these qualities there often is great difference

between families and tribes, some being almost destitute of the better features of character, and others displaying on nearly all occasions honesty, truthfulness, courage, and generosity.

The aborigines of Australia are generally found grouped together in tribes of several hundred persons each, occupying, or rather ranging over, some particular tract of country, claimed by the particular tribe from time immemorial. Whatever may have been the origin of these distinctive groups of the black population, they maintain a hostile and mutually exclusive bearing, thereby greatly adding to the difficulties of missionary labour, whilst the dialects even of adjacent tribes are sometimes so different as practically to render them distinct languages.

The tribes, moreover, are jealous of their own territory, and scrupulously respect that of a neighbour. A stranger is pursued and put to death by the tribe of the territory on which he has trespassed, unless he has arrived on some mission, and exhibits credentials by the display of certain conventional signs or ceremonials. In the year 1844 the different tribes of the part of the country situated between Port Phillip and the river Murray, to the number of about seven hundred, male and female, met together by common agreement in the vicinity of Melbourne. The various tribes, with a display of numerous fires placed in front of their exposed wigwams, encamped upon the grass. The *corrobboree* or native dance commenced shortly before sunset, and was vigorously maintained for some time by the successive dancing parties of each tribe, some old man of the party giving the time in a monotonous melody, and the females beating with the palms of their hands upon their opossum rugs tightly rolled up before them. This meeting happened to terminate peacefully, the natives all dispersing after a day or two ; but these tribal gatherings did not always end so quietly, as some cause of quarrel would frequently arise and the wild ceremonial terminate in fighting and bloodshed. Comets are their particular aversion. The first night the great comet of 1843 appeared there was a dreadful commotion and consternation among the tribes. A large number were encamped close to a sheep station in the

northern part of the colony. Different spokesmen gesticulated and speechified far into the night; but as the comet still remained in the sky, and all their endeavours to explain the unusual appearance were fruitless, they broke up their camp in the middle of the night and crossed the river, where they remained huddled up together until morning. Their opinion was that the comet had been caused and sent by the Ovens blacks to do them some direful harm. They left the station, and did not return till the comet disappeared.

The first attempt to preach the Gospel to these aboriginal tribes emanated from the *Unitas Fratrum*, the Moravian body. On the 25th of February, 1850, two missionaries landed at Melbourne, Brother Andrew F. C. Taeger, an ordained minister, and Brother Frederick W. Spieseke, a lay-helper. They at once proceeded to the Aboriginal Station on the river Loddon, which was at the time under the superintendence of Mr. Parker, the Government Protector of Aborigines already mentioned, and there they acquired some knowledge of the habits, customs, and language of the blacks of that district. Early in the spring the brethren made an excursion into the country, visiting some of the tribes on the Murray, their object being to ascertain in what part of the colony they could most advantageously take up their permanent abode, with the hope of forming a Moravian settlement. As they proceeded in their journey, they found that the blacks were expecting them, and it was from some of these natives themselves that Mr. Horsburg, of the Aboriginal Station in the Goulburn, learned that two of the whites were coming from the Loddon to teach them the way to heaven, and as they said this, they pointed significantly to heaven. These Moravian brethren had it in their hearts to preach to the natives both by word and example, labouring with their hands as well as teaching by word of mouth. They were determined moreover, by God's grace, to persevere through ten, twenty, or thirty years if only they might rescue one soul.

From the Government Aboriginal Station the missionaries proceeded to Lake Boga in the vicinity of the river Murray, not far from Swan Hill. Here they were joined by a third brother, Paul Hansen, who came out from Germany for this

department of missionary enterprise. For nearly a year they were grievously disappointed, none of the blacks being willing to come to the station. This was explained by the circumstance that the white colonists were unhappily but too successful in their efforts to instil into the minds of the natives a distrust of the missionaries. The blacks who had been used to flock to Lake Boga forsook that locality for a time, and feared to revisit it lest they should receive bodily hurt at the hands of those very men who of all others were most desirous of doing them good. One circumstance, however, occurred to revive the drooping spirits of the missionaries. Towards the end of their first year of residence a party of about fifty blacks came to the station, remained more than a fortnight, and on taking their departure promised to pay another visit ; but the promise was not fulfilled, on account of cruelties inflicted upon them by some of the white population. But as a contrast to this, the missionaries were able to refer most thankfully to the uniform kindness which they had experienced from other settlers near their station. The discouragements, however, turned the scale. Not only had they to contend with the ordinary difficulties arising out of varied dialects, the wandering habits and natural depravity of the aboriginal pupulation, but the mission itself was found to be in an unsuitable locality, it having been established in one of the main routes of the country, along and through which a stream of European population was constantly passing and repassing to one or other of the many diggings then in vigorous operation, which threw additional obstacles in the way of the missionaries. Under these circumstances they had been discouraged and the Mission abandoned. But as it was the principle of the Moravian Society at home never to abandon a Mission once commenced, unless further operations were impossible, the Central Board of Directors resolved that the effort should be recommenced, which was accordingly done. This time, through the kind offices of Sir H. Barkly, a more favourable site had been fixed upon in the Wimmera district, where the missionaries laboured with comparatively little interruption from a migratory European population, and where the settlers approved of the object and assisted the

agents of the Society. Here they laboured for a long time, and it would appear that the Lord blessed and rewarded them.

The Aboriginal Mission met with warm sympathy amongst the members of the Church of England in Melbourne. We hear of a numerously attended meeting being held at St. Paul's school-room, Swanston Street, in March, 1860, to receive tidings from the Moravian missionaries on the Wimmera. The chair was occupied by Sir Henry Barkly, who was supported on the platform by the Bishop and the Dean, and surrounded by a considerable number of the more prominent clergy and laymen of the diocese. The room was crowded. A similar meeting, no less enthusiastic, was held in Geelong, when the Rev. F. A. Hagenauer riveted the attention of the audience for a whole hour by a graphic account of the difficulties which the missionaries had been enabled to overcome.

At this time Mr. Spieseke reaped much blessing in his labours, especially in the conversion of a young black named Pepper, who at his baptism received the name of Nathaniel, apparently in reference to his guileless nature. The writer of this history well remembers Pepper's quiet, modest bearing as well as his soft musical voice and plaintive tones in reading Holy Scripture. Mr. S. addressed at the time a letter to his friend, the Rev. S. S. Chase, which, at the bishop's desire, was made public.

We return to the history of missions in early years. In 1851 the missionary spirit of the Church in the colony found a specific organization in the Melbourne Dicoesan Board of Missions. It had previously been suggested by Bishop Selwyn that a provincial board should be constituted for the whole of Australasia. The objects of the former board were three in number. The first, which naturally suggested itself, was the conversion of the aborigines of the colony.

The second object of the board was to co-operate with the provincial board established in Sydney at the suggestion of Bishop Selwyn, in carrying the Gospel to the islands of the Western Pacific.

The third was to receive and forward subscriptions to particular missionary societies.

The difficulties to be contended with were, in addition to the low state in which the Australian and Polynesian natives were for the most part sunk, the multiplicity of languages and dialects throughout the whole field, and the unhealthiness of many of the islands at certain seasons of the year, especially from January to April. It was proposed to meet these peculiar difficulties by placing a select number of young men, under the most careful training, at a distance from their own tribes, care being taken that the great body of the people should not in the meantime be neglected ; and also that the youths selected should not be altogether separated from their own families. Secondly, by the appointment of English missionaries to visit periodically the native tribes, and to reside amongst them a sufficient time to learn the language, to acquire a knowledge of their numbers, habits, &c. ; to select young persons, and attach them to themselves, and to watch every opportunity of preaching the Gospel. Thirdly, owing to the difficulty presented by the multiplicity of dialects, it was deemed advisable to conduct instruction in English as a language which might become common to all, but the importance of preaching to them in the native tongue, and of translating the Bible and liturgy, at least the simpler parts as far as practicable, was not lost sight of. Such was a condensed view of the plan by which Bishop Selwyn proposed that the provincial board should carry out their mission.

Up to this period the efforts of the Church of England had not assumed a definite character. The Rev. J. Cheyne, who was the resident clergyman at Burn Bank, had extended his labours to several families of blacks located on a station. This effort, however partial in itself, sufficed to show how Christian men, whether clergymen or laymen, might promote the evangelization of the aborigines, and in those portions of the country where the tribes were mixed with the settlers this was the only hope. The establishment of a mission to the more distant tribes in the interior was already in contemplation.

It appears, however, that for the next ten years we had to rely on the labours of our Moravian friends for grappling with this responsibility. In the year 1862 a lay missionary,

Mr. John Bulmer, was appointed to the Aboriginal Station at Lake Tyers, where he had charge of forty-six natives of both sexes and various ages. That his work was not in vain may be inferred from the cheerfulness of his letters and the thankfulness expressed that God had led him to that scene of labour. Twelve months later Archdeacon Stretch paid an official visit to Lake Tyers, when Mr. Bulmer's missionary charge had increased to eighty-five. The archdeacon in his journal made the following record:

"The situation of this mission has certainly been chosen with great judgment, for which credit is due to Mr. Bulmer. The section of two thousand acres devoted to the mission stands on the banks of a lake of rather singular form, several miles in length, and opposite the mission establishment about one and a half or two miles wide. On the other side you see a narrow belt of sand, say one hundred yards wide, and beyond the blue waves of Bass's Strait. Lake Tyers sometimes, when very high, overflows into the sea, and its waters are always more or less salt. The view from Mr. Bulmer's house of the sea in one direction, and the lake, with its steep green banks, in an other, is one of the most picturesque I have seen. The lake appears to abound with fish, and large oysters have been found, showing that an oyster bed may some day be discovered. The surrounding country affords all the usual incentives to the black fellow to follow his favourite pursuit of hunting, while his *lubra* fishes in the lake, so that any supplies the missionary may have it in his power to afford are eked out by the exertions of the people themselves. A strong party started to hunt kangaroo on the morning I left.

"I spent the afternoon after my arrival in exploring the points of interest in the surrounding scenery. We pulled across the lake in a light boat, and walked along the beach to the entrance of the Gippsland Lakes. Five or six miles trudging through heavy sand, added to our pull and the morning's ride, left me very well disposed for quiet on my return, and I spent the evening in conversation with Mr. Bulmer about his work, concluding with a portion of Scripture and prayer for a blessing upon him and his labours. Next day I saw what influence the missionary had obtained over the natives, and that he had

succeeded in opening their minds, if not in touching their hearts. After breakfast I accompanied him to the hut where he meets the men for instruction. We found about twenty or twenty-five, mostly young men, already assembled. On being asked to address them I opened at Luke xv., and read the parable of the lost sheep, and spoke to them about ten minutes on the subject, avoiding all abstract terms, and merely illustrating in the simplest way. When I shut the book, they knelt down in the most quiet and orderly manner, and I then offered up a few simple words of prayer, concluding with the Lord's Prayer and the benediction. They all joined with great reverence of manner. Mr. Bulmer told me they began to do this entirely of themselves, as he had never suggested it. I never had a quieter congregation.

"I was now shown the copy books of some of the young men. One of these was far beyond the others. He had been with the missionary more than was the case with any of his companions. He really writes well, in small as well as in round hand. Some of the other books were very creditable considering the little time that Mr. Bulmer has had with his scholars. I now heard some reading; this was scarcely equal to the writing, but showed a capability of attaining knowledge. Object lessons appear to succeed best at commencement with such people.

"There is a great amount of knowledge among the men, both of the privileges and requirements of Christianity. They will often use expressions which display an appreciation of the atonement offered upon the cross on the one hand, and their own deficiencies, viewed in the light of Christ's religion, on the other. Some of the young men have been employed on different cattle-stations as stock-riders, and have occasionally gone overland to Melbourne with cattle. These are generally dandies in a small way, taking great pains with their hair, wearing cheap rings, and perhaps exhibiting their photograph."

At the conclusion of his report the archdeacon, by way of deepening the interest of his fellow churchmen in the mission, remarked: "The results so far achieved show what might be done under God if the tribes could be induced to remain with

Mr. Bulmer for longer periods. His Government stores will be exhausted in a week or two, and he will then be deserted by all but ten or twelve young men who will remain for some time longer. I have come to the conclusion that the existence and progress of this mission should be more generally known in Gippsland itself, and that an effort should be made to raise a fund, which may supplement the Government stores, so as to give our missionary a more permanent, and thereby a stronger, hold upon his flock."

While on the subject of missions to the aborigines, we may anticipate by giving the following particulars respecting the mission at Condah in 1871 :—

"The settlement is situated at the top of a gentle rise, about two or three miles from the lake itself, which cannot be seen from the station. The latter consists of about two dozen cottages, more or less, belonging to the blacks, a substantially-built stone school-house and large cottage for Mr. Shaw, and another cottage for Mr. Hogan. They are all built in a sort of large hollow square. The blacks' houses are of slabs and bark, very neatly put up, some of them have verandahs in front, and three or four have little fenced-in gardens, gay with many old English flowers, as candy-tuft, larkspur, &c., the flower-beds neatly surrounded with small stones. At one woman's house I noticed Australian ivy planted at the foot of the verandah-posts and at various distances round the garden fence. The houses consist of two rooms and a huge fireplace ; several of them also had boarded floors, and in many I was pleased to notice pictures from the *British Workman* and other periodicals pasted on the walls. We saw white window-blinds in the houses of Bessie Lankester and Lizzie Ewart, and the latter had grape-vines trained round her windows. The inside of the houses was very tidy and neat ; one bed we saw covered with a bright patchwork quilt made on the station. I saw also, in two or three houses, little open cup-boards, with nice cups and saucers standing in them. The people were for the most part out of doors—the women dressed neatly in print or stuff dresses, with straw hats, but having bare feet ; the men wore boots, having more need of them. They all seemed merry and cheerful, and it was quite

delightful to hear the laughter and see the amusement of the women and children at a game of football in which a good many of the men were engaged, with some gentlemen of our party. They played for more than an hour, I think, and seemed to enter into the fun and spirit of the game as much as any set of schoolboys. These blacks are very pleasant looking people; some of the young women and children are quite pretty, having sparkling black eyes and in some cases curly hair. Their voices and laughter sounded just the same as those of English people, and many of them speak our language very fairly. We paid a short visit to Mr. and Mrs. Hogan; they have a nice cottage and garden, and two dear little children. Then we went into the school-house, over which was raised the Union Jack in honour of Christmas and the New Year. We looked into some of the children's copy-books: the pages were *so* clean, and the copies carefully written, and in some the names very neatly put at the bottom. There are plenty of rough benches, but they are very badly off for desks. I do not think I saw more than one or two in the room. Thence we returned to Mrs. Shaw's and had some tea, after which, shortly before five, we bade farewell to our kind friends, and started off for Portland. I was particularly struck with the neat and comfortable appearance of the place and the happy contented look of the people; they seemed so glad to see their white friends. It is quite wonderful to see the pretty little village, and to think that only a very few years ago they were all living in *miamias*, but ill protected from the damp and chilly night-air, which now finds it difficult to penetrate through their firmly built walls. Truly God hath done great things for *them*, whereof *we* are glad; neither will we forget to pray that the light of His Holy Spirit may shine into their hearts, and teach them to love and practise that which is right, for the sake of His Son, Jesus Christ our Lord."

The Condah Mission, which was after the division of the diocese placed under the charge of the Rev. Mr. Stähle of the Moravian Church, is conducted on Church of England principles. A stone church has been built of a good architectural design and with fittings thoroughly suited to our worship. Candidates are presented to the Bishop of Ballarat for

confirmation, and contributions are raised by the blacks themselves for various church objects as well as for the Bible Society. In the shearing season several of the native converts are employed on different stations, and return to Condah with their wages, from which they make these Christian offerings. Bishop Perry was often compelled to defend the cause of missions to the heathen. The following letter to the Melbourne *Argus* is an example of his faithfulness as well as moral courage in fulfilling this duty:

"As to your description of the work of missions, that it consists in 'coaxing a few savages to profess a religion which they do not understand and cannot believe,' I would remark that it shows the total ignorance of the history of missions, both in the earlier and later ages of Christianity, which unhappily characterizes so many of the most intelligent and best educated of our people. If such persons would take the trouble to read some of the authentic works upon the subject—works as thoroughly reliable as any other histories or biographies—they would be convinced of the adaptation of the Christian religion to all the various races of mankind, and of the capacity of the whole human family, under the enlightening influence of the Holy Spirit, for understanding, believing, and rejoicing in those 'good tidings of great joy' which the ministers of Christ are commanded to proclaim to all nations. I yesterday administered the rite of confirmation to fifteen Chinese converts, who, I trust, will all 'sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.'

"So far, however, from putting missions to the heathen in antagonism, as you do, with missions to our own fellow-countrymen, I repeat my assertion that the one is, 'an effectual help' to the other. You ridicule this assertion as implying that a man when preaching to the distant heathen is engaged in the conversion of neglected children here. But you strangely overlook the power of example for stirring up men to great and good works. Nelson fell in the hour of victory, and so was lost to his country; but how many men have his heroic deeds incited to emulate him, and how many

English hearts has his memorable signal, 'England expects that every man will do his duty,' from that day to the present, stirred with a patriotic fervour? In like manner, a Patteson may spend the best years of his life in the evangelization of the Melanesian islanders, and at last die by the hands of those whom he sought to save; but the record of his Christian heroism, his self-denying labours, and lamented death, will not, we may be assured, be without effect in inspiring others of Christ's servants with the resolution to do and suffer for their Divine Master. Let it also be remembered, that every man who is so inspired will manifest his resolution by labouring for the advancement of piety and true religion in that state of life, whatever it may be, into which it has pleased God to call him. Hence they who cannot (and there are few who can) become missionaries to the heathen, will exert themselves in conducting or promoting missions to the ignorant and depraved in their own land. It will invariably be found, as is proved by the experience of the last sixty years in England, that the stirring up of an interest on behalf of missions to the heathen engenders and fosters an interest in every undertaking for the social moral or religious benefit of the home population. Who among ourselves are the foremost in promoting, both by their money and their time, every good work among us, but those who are the most earnest supporters of missionary enterprise?

"Having thus replied to your criticism upon my assertions at the recent meeting of the Church Missionary Society for Victoria, I would venture, although I may thereby offend your editorial majesty, to express my very great sorrow and surprise that the *Argus*, which is conducted with so much ability, and exercises so powerful an influence upon public opinion in Victoria, which is also characterized in general by a high moral tone, and laments so strongly the prevalence of ignorance and vice among a large portion of our people, should seem deliberately, on every occasion which presents itself, to outrage the feelings of a large class whom, if it cannot altogether sympathize with, it would at least, we might suppose, desire not unnecessarily to offend.

"No one can read the *Argus* regularly without coming to

the painful conviction that it altogether ignores revealed truth, the religious doctrine of the Bible, as the basis of all true morality, and as the most effectual instrument of promoting decency and order, social harmony, and domestic happiness among the people. But more than this, no one can read the *Argus* regularly without perceiving that it delights to scoff and sneer at those who differ from it on this momentous question. In consequence, it has already alienated many, and is continually alienating more of its subscribers, men whom it cannot but respect, and whose opinions on all subjects not relating to religion are those which it has uniformly advocated. I am at a loss to understand how it can reconcile its course of conduct in this respect, either with a conscientious zeal for the public good or with a prudent regard for its private interest ; and I earnestly hope that, upon calm consideration, it will see the propriety and the wisdom of maintaining a neutrality towards, if it cannot form an alliance with, those who 'earnestly contend for the faith which was once delivered to the saints.'

"I am, &c.,

"C. MELBOURNE."

Two different classes of heathen, of whom the native blacks constitute one, are ever making their mute appeal to the missionary spirit of Victorian Christianity. The other class consists of the Chinese, originally attracted to these shores by the gold-discoveries. The aborigines of the country have a claim upon our Christian efforts, because we have taken possession of their hunting grounds, and by that inevitable law which attends the contact of civilized with uncivilized races, are consigning them to gradual but certain destruction. They learn our vices, contract our diseases, and, as the inferior race, fade away from before us. It is for the dying remnant that the appeal is made, and the least we can do for them is to give them the Gospel, "before they go hence and are no more seen." The evangelization of the Chinese is suggested by motives somewhat different. They are an active and energetic race skilled in many of the arts of civilization, highly educated after their own fashion, and capable of

advanced culture. They, however, are not real colonists. The greater part are either unmarried, or husbands who have left their wives behind them, whilst some few marry Europeans. The greater part work for a few years, save all they can, and then return to their own native land to spend it. This re-emigration to China constitutes a strong reason for seeking to win them to the religion of Jesus Christ. When truly converted and filled with the zeal of new converts, they are well qualified to proclaim the Gospel in the land of their birth. Such a course is facilitated by the universal ability to read, which is the national characteristic of the Chinese, so that when they return they become instrumental in circulating the Scriptures to advantage. It was a common sight in the years 1853 and 1854 to see a long string of Chinese, after landing from a Hong-Kong ship, move along in Indian file through the streets of Melbourne, in wooden shoes, broad-brimmed hats, and clothes of approved Chinese fashion, bearing on their shoulders a pole loaded at each end with a burden heavier than an ordinary European would wish to carry. Their destination was commonly Ballarat, Mount Alexander, or some other gold-field. The following description taken from a Ballarat paper, applies to an attempt in 1857 to engage on their behalf the services of a Chinese agent who came from Hong-Kong with letters commendatory from the well-known Bishop Smith :—

"A meeting was held at Ballarat for the purpose of receiving Lo Sam Yuen, the Agent of the Geelong Association for the Evangelization of the Chinese colonists, and to initiate the formation of a branch association in Ballarat. There were about 200 persons present, and the proceedings were of an interesting description in the eyes of all those who sympathize with the object contemplated viz., the establishment of a mission amongst the Chinese inhabitants of our gold-fields.

"Mr. Balfour (now the Hon. James Balfour), Secretary to the Geelong Association, and one of the deputation thence to Ballarat, stated that a meeting had been held in Geelong, in the year 1855, for the purpose of taking steps for the evangelization of the Chinese population of the western district. That

meeting had been preceded by one in Melbourne for the other gold-fields. In the Providence of God, two Chinese, recommended by Dr. Legge, had come about that time, and soon afterwards Mr. Young, formerly Missionary in China, arrived from Sydney, and was appointed to superintend the converts in their capacity as mission agents. An Association was formed in Geelong, and a correspondence opened with Mr. Young, at Castlemaine, relative to the establishment of a mission at Ballarat. This, however, could not be effected until the arrival of a third convert, who was sent to Mr. Young, at Castlemaine: and that gentleman, conceiving that an agent experienced in the work in the colony, would be more useful than a new arrival, had appointed Lo Sam Yuen to be at the disposal of the Association for the work at Ballarat. We had in him a most experienced agent—one who had laboured under the Bishop of Hong Kong—and who had been baptized by Dr. Gutzlaff, in China. The deputation —the Rev. Mr. (now Canon) Goodman, from Geelong, and the speaker—had been much pleased with the reception given them by the people of Ballarat, both lay and clerical, and by the energy which had demanded a public meeting for the immediate initiation of the mission establishment. Mr. Young would still live at Castlemaine, but would visit Ballarat occasionally, and would, amongst other things, translate the journal of Lo Sam Yuen, who was at present but imperfectly acquainted with the English language. He wanted now to see a Ballarat Association, with its own committee and officers, but in affiliation with the Geelong Association, and with one common account of moneys. A sufficient sum had been collected to defray Mr. Young's travelling and other expenses, but there was the agent to provide for, who would be satisfied with only a tent at first, and was prepared to submit to all the inconveniences incident to the circumstances in which he would find himself at the outset.

"Mr. Young, the mission superintendent at Castlemaine, said he felt the present undertaking to be most important. He had long wished to come to Ballarat and open a mission, as he had been informed there were here a large number of Chinamen from Amoy, where he had himself laboured for

some time. There were 30,000 Chinamen in Australia, and he regarded the opening now made for their evangelization as a special work of Providence. The mission at Castlemaine had been opened in July, 1855, and the people welcomed him as a religious teacher both in tents and shops and restaurants, on the working grounds as they pursued their regular employment. They had been ready with their money also, and had raised enough to purchase the place in which the services were first held there. The majority of them were comparatively illiterate persons, and oral instruction would be necessary. Those located at Ballarat spoke a different dialect from that spoken at Castlemaine, but they could understand each other pretty well. . The separation of the Chinaman from his home afforded special facilities for his conversion, as he was no longer in immediate contact with the priests of his faith, nor with the scenes associated with the superstitions of that belief. At home, every hill, every valley, every stream, was connected with some god or spirit ; but the power of the Chinaman's gods did not extend beyond the country where they were located, and therefore the missionary had a good opportunity to engage in the work before him. Priests of Confucius, or Budda, or Brahma, might come hither, but he hoped the Gospel would forestall them, and preserve the Chinaman from the errors of his faith."

When, in the year 1859, the Bishop of Victoria, Hong Kong, came to the colony, Bishop Perry asked him to visit the Chinese Mission at Ballarat, in order to ascertain what measure of success had attended the employment of the catechist above referred to. He was also desirous of learning whether the fact of its being conducted by members of different denominations was an advantage or otherwise. It was impossible to meet with any one so well qualified for this task as Bishop Smith, not only because of his knowledge of the language, but also from the circumstance that Lo Sam Yuen was his old pupil, having been under his care for six years in the Church Institution at Hong Kong, where, according to the bishop's testimony, he had ever proved himself a faithful and efficient labourer in the mission.

On July 3rd, 1859, Bishop Smith visited Ballarat. The

following is his own description in a report sent as requested to the Bishop of Melbourne :—"I accompanied Lo Sam Yuen on a visit to the Chinese encampment at Golden Point, on the outskirts of Ballarat. Six lay gentlemen, who have long manifested a zealous interest in the mission, and shown much personal kindness and sympathy in sustaining Lo Sam Yuen in his visits among his Pagan fellow-countrymen, joined us on the present occasion, and contributed greatly to the usefulness of my visit.

"In accordance with the usual practice, they commenced singing with uncovered heads the Hundredth Psalm, in the English version, in an open space in front of some of the Chinese tents ; during which time a crowd of Chinese was attracted to the spot, and at the close a little congregation of two hundred Chinese was assembled. Lo Sam Yuen delivered a lengthened address to them in the Canton dialect on the more prominent truths of the Gospel, and afterwards interpreted from me a few remarks spoken to him in the Mandarin dialect, concluding with a prayer in Chinese, during which they generally preserved a respectful silence. We afterwards visited a few of the tents, and one or two shops and taverns, in which a number of the Chinese gold-diggers were idling their time on this day of weekly rest from their toil. Thence we made our way to a little weather-boarded chapel a mile distant, raised exclusively from the subscriptions of the Chinese, at the cost of nearly two hundred pounds, contributed by several hundred donors in small sums of from half a crown to one pound each. A list of the donors, with the Chinese names, and the amount given, was suspended from the wall, inscribed on a piece of white calico. The chapel is calculated to contain three hundred persons, and was generally well attended until the gradual removal of the diggings to an inconvenient distance, which has rendered necessary an early removal of the building to a more eligible site in the vicinity of the present Chinese encampment.

"On other occasions I accompanied Lo Sam Yuen and some Christian friends to the gold-fields, and witnessed the Chinese and European miners engaged in their laborious work.

"If we picture to our minds the circumstances of a catechist formally trained and educated amid the associations of Paganism, and only within the last ten or twelve years of his life brought into contact with the higher influences of Christianity, we shall see much to suggest thoughts of commiseration, sympathy, and even anxious alarm for his continued stability and growth in grace. Although he has secured universal esteem among his English friends, and appears faithful, conscientious, and upright, he is nevertheless in a great measure cut off from the interchange of religious thoughts with Christians more matured than himself, and is shut out from communion of soul with his fellow-believers, except through a few words of broken English. He is thus isolated from the kind counsels exhortations and solaces of his foreign friends and elder brethren in Christ. He has doubtless also often to mourn in secret, and only with the eye of God watching over him, in discouragement of heart from the unbelief of his Chinese kinsmen after the flesh, and the possible fluctuations of hope and doubt in his own soul. He is exposed also (as we know) to the depressing effects of sorrowful tidings of bereavement from his family in China. It is right for me to state that all I saw in his deportment and spirit made a very favourable impression upon me. It is from a judgment of the inevitable tendency of the circumstances in which he is placed, rather than from any observed decay of religious character, that I draw attention to his anomalous position, and seek to enlist on his behalf the continued sympathy of his Christian friends.

"Another subject for my remark offers itself in the consideration of the actual present results of the mission. There have been very few, if any, cases of baptism, though five or six applied for baptism in the last year, and three are now candidates for baptism at Ballarat. Of the 5,000 Chinese gold-diggers and others at Ballarat, many after a time return to China or migrate to other gold-fields; and any impression made upon such is forthwith likely to be lost from the want of a more extended system of native agency, as well as of European clerical superintendence. If possible, additional Chinese missionary agents should be employed at various

assigned posts in the different gold-fields ; and those Chinese who have been under more private religious instruction in one locality should continue to receive the same individual attention from native Christian fellow-labourers in their new place of residence and toil.

"Allied to this difficulty is also the fact brought to my notice by the representations of Lo Sam Yuen, that various promising cases of candidates for Christian baptism have been apparently lost to us through the want of prompt individual attention and the presence of an ordained Christian minister speaking the Chinese language and ready to administer the sacrament of baptism."

In reference to cooperating with members of other denominations, the bishop added this judicious, and at the same time unprejudiced, remark :

" I should be sorry to express any sentiments likely to endanger that friendly and fraternal harmony hitherto so happily subsisting in reference to the local Chinese mission. The co-operative principle of associated agency of all Protestant Christians interested in the spiritual welfare of the Chinese may possess some advantages at the outset ; but in a more advanced state of a mission, when the fruits of conversion begin to appear, it is beset with embarrassing difficulties, and the question of particular Church membership arises, involving a more than ordinary degree of delicate and cautious action. A delay of baptism until the latest period is likely, under such circumstances, to be the general rule ; and the question of attachment to a particular communion must necessarily arise sooner or later to embarrass all schemes of a cooperative mission. The ten or twelve cases reported by Lo Sam Yuen of individuals applying for baptism, and afterwards removing to other districts without being admitted to this sacrament, may possibly have been those of men unripe and unfit for the solemnity ; but, apart from these individual cases, the larger question involved needs an early solution, and admits (as I believe) of only one easy and simple remedy. I beg to suggest to your lordship, and to the many kind Christian friends whose acquaintance it has been my privilege to form in this colony, the desirableness of terminating this embarrassment

by an amicable arrangement of their respective and distinct spheres of labour, and the distribution of their missionary endeavours in the channel of their several church organizations and missionary societies."

To those who are familiar with the aspect of these Chinese labourers on the Victorian gold-fields, and whose curiosity might be awakened as to their origin and early habits, the following information supplied by the missionary-bishop is specially valuable :

"The tract of China from which the 40,000 Chinese immigrants of this colony chiefly proceed is called *Sze-yip*, *i.e.*, the *four districts*, and occupies that extent of country on the southern seaboard of Canton province which contains the four cities of San-hwui, San-ning, Hoe-ping, and Yan-ping, and lies at the distance of about fifty to one hundred British miles south-west of the provincial capital of Canton, and about the same distance due west of Macao and Hong Kong. Many also come from the adjoining island of Heangshan and other parts of Southern China. They are attracted hither by a desire to benefit their worldly circumstances, and belong chiefly to a rural agricultural class of population, with the intermixture of a few petty traders and artisans. Their dialect resembles that of Canton city, but in many points is dissimilar. They are generally of the less educated classes of society, and come hither on their own account or under an engagement to work on behalf of some kinsman, neighbour, or capitalist till the expense of their passage from China is reimbursed. They have the usual vices belonging to the pagan character, but are not (so far as I can learn) inordinately addicted to immoral practices beyond what generally (it is to be feared) prevails in their own country. The inequality of sexes is a great and flagrant evil ; and I see no prospect of an early remedy. Many also are members of those secret societies which have given great trouble to the present Manchow Tartar dynasty of China ; and their system of oaths and watchwords may sometimes be expected to occasion difficulty in detecting crime, and in procuring their veracious testimony in your courts of law. They nevertheless, with few exceptions, belong to a thrifty, industrious, temperate, docile, and easily governed

race, from whom I believe that no fears need be entertained of dangers to the security of society, or of serious difficulty in the ordinary administration of police. Content with the opportunity of earning by the sweat of their brow the means of a present scanty livelihood, they toil onward through years of patient industry, in the sole prospect of carrying or of remitting to their fatherland a slender amount of pecuniary savings; sustained by the hope of hereafter spreading comparative affluence around their humble ancestral abode, of introducing the comforts of a higher material civilization, or of furnishing the means of new mercantile ventures at home, they dwell as strangers within your gates, and supplicate the hospitality of all Christian men. They seek at your hands only that tolerance and immunity from unequal laws which their own Imperial Government in China has been compelled by the blaze of musketry and the cannon's roar to concede to Britain's favoured and formidable sons. The reflex benefits of their kindly treatment in your Australian colony of Victoria will be felt and appreciated in our Chinese city of Victoria at Hong Kong and in the neighbouring parts of China. The friendly sympathy here manifested in their favour is likely to spread among their countrymen there a more lively appreciation of our equal laws, a juster estimate of the character of the religion of the cross, and a deeper confidence in the disinterested charity of British Christians on their behalf."

The missions to the Chinese and aborigines have both continued to receive support from the Church of the two dioceses of Melbourne and Ballarat. The Church Missionary Society of Victoria in 1889 presented its thirty-fourth annual report, in which the Chinese mission is shown to be making good progress. Three months before relinquishing his episcopal labours in the diocese the bishop presided over the nineteenth annual meeting; the following extract from the report then made indicates the state of missionary labour at that time among the Chinese:—"There are now three Chinese catechists devoting all their time to preaching the Gospel to their fellow-countrymen, viz., Matthew Ah Get, at Maryborough and the neighbourhood; James Le Wah, at Sandhurst and the surrounding goldfields; and Paul Ah Fat,

at St. Arnaud, New Bendigo, and the district adjacent. The mission at Percydale is being carried on, as far as possible, by the voluntary and unpaid efforts of a few Christian Chinese working-men there resident; and it is expected that this system will be extended by degrees, more and more, to all the smaller and more distant localities where any Chinamen are congregated. The number of Chinese converts in the colony baptized and confirmed are as follows:—At St. Arnaud baptized 11, confirmed 16; at Sandhurst baptized 27, confirmed 17; at Percydale and Maryborough baptized 36, confirmed 16; total baptized 74, confirmed 38." The bishop had recently visited the mission at Sandhurst, and was much pleased with the attention and devout demeanour of the Chinese attendants at divine service. There had been received during the year for the Chinese mission £177, for the Melanesian mission £107, for the Jews' Society £14, and on account of the General Fund £90.

CHAPTER XV

CHURCH FINANCE

'Colonial Bishops' Concern in Finance—Financial Resolutions, 1851—Pastoral Letter on Finance—General Fund—Financial Suggestions, 1858—Systematic Beneficence—Free and Open Churches *v.* Pew Rents—Abolition of State Aid—The Registry Diocesan Staff—Church Office Buildings—The Bishop's Defence of the Registry.

FEW persons are aware how much of the time and labour of a colonial bishop are expended upon matters of finance. The calls of the sick and dying are easily recognized, as well as the duty to feed the hungry and clothe the naked; but so far as spiritual need is concerned, the more urgent it is the less it is felt. The community that has been longest given over to spiritual neglect is precisely the one which will show least anxiety for Church ministration, and be least disposed to contribute towards the pastor's maintenance.

It has already been stated that at the conference of clergy and laity held in Melbourne in the year 1851 a series of resolutions were carried on the motion of Mr. Octavius Browne, the chief of which was to the effect "that the members of the Church of England had ample means for supporting the clergy of their own Church."

In the following year, 1852, the bishop issued a pastoral letter addressed to the laity of the diocese, in which he commended to their liberality certain specified objects in these terms: "In order that you may have every facility for presenting your offerings for the Lord's service, and may be assured of their being faithfully and judiciously applied to the

objects for which they are given, there have been established the four following diocesan institutions, viz.—

First. The Annual Stipend Board.

Second. The Endowment Board.

Third. The Diocesan Society and Church of England Association.

Fourth. The Board of Missions.

In the year 1858 the Church Assembly re-constituted the Diocesan Board by establishing a single diocesan fund, which has subsequently been continued either under the name of the General Fund, or more recently that of the Bishop of Melbourne's Fund. In the course of this session the president brought under the notice of the assembly the effect of the suggestion for raising one general fund upon the operation of this board, and pointed out the advisability of re-constituting it, so as to give the management of its affairs to the council of the diocese; and the following resolution upon the subject was subsequently agreed to:

"That the bishop and council of the diocese for the time being shall, immediately upon the present members of the Diocesan Board giving their consent thereto, exercise all the powers of the Diocesan Board; and that thenceforth all its objects be carried out, so far as may be practicable, by the bishop and the council of the diocese; and that the periodical statements required by the existing rules of the Diocesan Board to be made to its subscribers, be made by the bishop and council of the diocese yearly to the Church Assembly, instead of to a meeting to be called in pursuance of the 14th rule of the Diocesan Board."

The president subsequently stated to the assembly, that in consequence of the passing of the above resolution, he should add to the members of the council.

The financial resolutions passed at the same session were of an important character. In the following year the Assembly still further improved the arrangements by adopting "suggestions" for establishing one General Church Fund for the diocese, and one parochial fund in every parish. At an adjourned session held July, 1858, the bishop laid on the table of the assembly a paper on the same subject, from which two

propositions are here selected as embodying its most important principles. (1) The present staff of clergy is inadequate to the wants of the diocese. (2) There is a necessity for adopting measures as well to preserve an efficient ministry in settled parishes, as to supply the ministrations of the Church to districts in which clergymen cannot be maintained by the people.

On the true principle of Christian giving the bishop often enlarged. What his views were may be gathered from the following extract from an opening address at one of the sessions of the Church Assembly :

" The obligation upon all true Christians to honour the Lord with their substance, and, after providing an adequate maintenance for their own ministers, to assist in supplying the ministrations of the Church to others, needs to be much more plainly enforced by the clergy, and much more distinctly recognized and acted upon by the laity than hitherto. What I desire is that every individual shall be asked, not to give a certain fixed sum annually, but to give according as God has prospered him : if he have much, to give plenteously ; and if he have little, to do his diligence gladly to give of that little, in the assurance that he will thus gather to himself a good reward in the day of necessity. While I would not, even if it were possible, use any sort of compulsion, I would unhesitatingly enjoin upon all members of the Church of Christ the duty of giving tithes—I do not mean precisely the tenth part, but a proportionate part of all they possess—to the Lord."

In a sermon delivered on St. Peter's Day, 1871, in which he reviewed the many instances indicating the loving kindness of the Lord in His dealings with the Church in this diocese, was a passage referring to financial organization :

" At the time of my arrival, the three clergymen whom I found here received each a stipend from the public Church money of New South Wales ; but no more could be obtained from that source, and either the ability or the will to support their own ministers seemed to be wanting on the part of the people themselves. Then, however, there was felt in England a strong interest on behalf of the Church in the colonies ; and a large sum, consisting partly of donations and partly of annual

subscriptions for five years, was, by the liberality of English churchmen, many of them persons of very small incomes, placed at my disposal. This enabled me both to bring out additional clergymen, and, with the help of local contributions, to maintain them during the first three and a-half years of my episcopate. In the fourth year the district of Port Phillip was separated from New South Wales, and became the colony of Victoria. This event greatly improved our financial condition; for a considerable sum, of which our church received its due proportion, was appropriated out of the public revenue to the maintenance of religion in the newly constituted colony. The assistance which we thus received came just in time to relieve, in some degree, the sufferings of the country clergy from the extraordinary increase of prices caused a few months afterwards by the discovery of gold. At the same time, the large amount of marriage fees compensated the town clergy for their increased expenditure. In the following year the Government, taking into consideration the altered circumstances of the colony, granted us an additional amount; and through this timely aid, and the sum subsequently appropriated by the Constitution Act, the clergy, who were still few in number, received, I think I may say, for several years, a comfortable maintenance. But as their number gradually increased, the amount which each received—the whole being every year redivided among them—was proportionably diminished, and they became more and more dependent upon the people for support. Then, in consequence of the inequalities in their circumstances which were brought under its attention, our assembly determined that the public Church money should no longer be equally divided among all but should be distributed in proportion to the necessities, so far as they could be estimated, of the various localities. Hence arose the present arrangement of parishes and parochial districts in four classes; those in the first class being wholly self-supporting, those in the second receiving a small amount of aid, those in the third receiving a somewhat larger, and those in the fourth receiving the largest which can be afforded them. By this disposition of State-aid the parochial clergy, with a few exceptions, have hitherto

been moderately well maintained. From the above statement it will be perceived that at particular periods, when extraneous help was especially needed, such help was afforded, either by contributions from our brethren in England, or by grants from the public revenue, but that gradually the obligation of maintaining the clergy has been cast more and more upon the Church itself; and I may, I think, further say, that while this change has been going on, the Church itself, notwithstanding what I shall have to say presently concerning our necessities, has become, if we consider it as a whole, both more conscious of the obligation and more able to fulfil it."

Whilst recording the bishop's testimony to the benefits of State-aid given in a time of difficulty to the clergy, we may notice his lordship's reference to the readers and their maintenance from the General Fund of the diocese:

"Very few were aware," he said, "that practically almost all the progress of the Church was made through the instrumentality of the readers preparing the way for the clergy, the former being maintained by the General Fund."

The question of "free and open churches" has not been altogether overlooked in the diocese, and the consecration of a sacred edifice for the poor to worship without having to pay pew rent has been adopted in one instance with a considerable measure of success. The cathedral itself will be an example on a large scale of the same principle. But a free and open church can certainly get on better where there is an endowment, and in most of the parishes if pew rents were abolished a capital sum of five to fifteen thousand pounds would be required to provide compensation. But on this point the bishop may be allowed to speak.

He was not desirous of doing away with these payments. He was not sure that if it could be done it would be expedient, and in the present state of feeling throughout the Church, he was not quite sure it could be done; but he wished the Church to consider the unequal pressure of pew rents upon the members of a congregation. Chapels of course might be erected, and stipends provided for curates; both of which might be accomplished, by God's blessing, if the people were

duly reminded of their duty to honour the Lord with their substance, and systematic means were used for obtaining their regular contributions.

In November 1869, the Parliament of the colony decided upon the abolition of state-aid to religion. The main features of the Act by which the grants were abolished were, first, that the abolition should not take place till after the lapse of five years ; and secondly, that all lands granted by the State for Church purposes should be retained as the property of the several denominations. Viewed in any light it was a serious matter that about £22,000 a year, one half available for stipends and one half for buildings, should be withdrawn from the funds of the Church. There was, however, a breathing time allowed, an opportunity of considering how the emergency was to be met. Accordingly it was arranged that a certain amount should annually be laid aside for a reserve fund, the capital of which should remain intact, and serve as an endowment for loans and other purposes ; but although claims upon the grant were abandoned in some cases, and the yearly allowance was reduced in others, the change was not effected without difficulty and inconvenience.

In connection with diocesan finance it is appropriate to refer to the ecclesiastical "department" in which these affairs are managed. Mention has been made in an early chapter of this history of Mr. T. T. à Beckett and the singular ability with which as registrar he conducted the financial business of the diocese, together with the value of his legal advice not only to the bishop but to the whole Church. It has been seen also that the office of chancellor has been held by barristers who might be regarded as among the most learned and brilliant members of their profession. Throughout the episcopate of Bishop Perry, the chancellor as standing counsel to the Church of the diocese, and the registrar as solicitor constituted the legal staff. Bishop Perry was no less fortunate in his deputy registrar than in the incumbents of the higher offices. Mr. William Edward Morris, who joined the registry in the year 1855, was a trained accountant, and no less noted for the accuracy of his figures than for his clear insight into diocesan matters, which form the staple of the bishop's letter-

book. In other words, he has shown himself an adept in conducting such diocesan correspondence as the bishop could hand over to a secretary.

The growth of the diocese has found its parallel in the *habitat* of the registry. In the early days of the colony Mr. Henry Moor transacted his affairs in a small brick four-roomed cottage with a shingle roof, situated on the north side of Little Collins Street, opposite to the then future site of Temple Court, which Mr. à Beckett afterwards hired as the best he could find for his own law business, which was at the time very extensive. There were two small rooms in front, into one of which the street door opened. The room to the right was the bishop's sanctum. Small though the place was, the tenant had to pay a rent of £400 a year, or £8 per week. On Mr. à Beckett's undertaking the duties of registrar he built a commodious set of offices in the same street a few doors off. There was a small office for the clerks, and a rather handsome room to accommodate the bishop's council. The next step was the more imposing edifice in Williams Street on the St. James' land, which included a much larger room for the council, and which also serves as a portrait gallery of our great men, from Moor to Moorhouse, and a hall up stairs for the Church Assemblies. This collection includes not only a faithful portrait of the Bishop of Manchester by Ashton, but also two admirable productions of Mr. Edward à Beckett, youngest son of the registrar, the one a replica of Mr. Henry Weigall's masterly portrait of Bishop Perry, the other an excellent likeness of the Dean of Melbourne, seated in the chair which he occupied in the bishop's library at the monthly meetings of clergy. The ecclesiastical status of this building so fraught with diocesan memories is doomed, for commerce is in possession of its chambers, whilst invoices and bills of lading now take the place of marriage licences and other documents bearing the episcopal seal. The fourth house of the registry must needs claim finality. All the requirements of a large diocese are provided for in a Gothic structure fronting Flinder's Lane, clustering in perfect harmony with Mr. Butterfield's St. Paul's, in which chapter house, cloisters, church offices and vestries arrange themselves in picturesque sequence

with the cathedral itself, giving it an aspect which differentiates it from the ordinary parish church.

Bishop Perry showed a laudable pride in his registry, and regarded his officials as men of high class who had found their right place as servants of the Church. He had occasion more than once to defend the system against the animadversions of certain members of the assembly on the score of expense. The following is an extract from one of his speeches on the subject:

"It is very natural that the cost of the registry should be thought excessive by those who are not acquainted with the business transacted in it; and the nature of that business is such that a bare recital of its general heads produces a very inadequate impression of the amount of time attention and intelligence required for its due performance. Among other duties appertaining to the registrar's office are those of the bishop's private secretary: without the help afforded by him in that capacity I could not possibly carry on the correspondence which devolves upon me as bishop. To procure and retain such a secretary a liberal stipend is necessary, and this must be paid by the Church, for the income of the bishop is too small to allow of such a reduction from it. Another remark which I would make is, that in consequence of the registrar being the only paid officer of the diocese, he has to perform a large part of the duties which in England belongs to the chancellor. The registrar is the official adviser of the clergy in all matters wherein they require information or direction; and in this early age of the diocese these matters are constantly occurring, and often require much time to investigate and advise upon."

CHAPTER XVI

THE BISHOP ON VARIOUS SUBJECTS

Temperance and Abstinence Drunkenness not The Besetting Sin—The Sabbath—The Church in Relation to other Christian Bodies—Evangelical Alliance—Bicentenary of St. Bartholomew's Day, 1662—The Presbyterian *Messenger*—English and Scotch Pastoral Aid Society—Science and the Bible—Clergy and Public Amusements.

It will help the reader to understand the bishop's management of his diocese if his opinions on certain controverted matters be placed on record. Within a month or two of landing in the colony, his lordship was invited by a local temperance association to join their body, and in the reply which he sent, expressive of his regret that he could not see his way to fall in with their proposal, he assigned reasons which indicated the distinction which he had always drawn between abstinence and temperance.

In the year 1870 he wrote the following letter to the editor of the *Church of England Messenger* in reference to exaggerated views on the temperance question:

"Sir,—While sympathizing with the writer of the excellent paper published in the *Messenger* of last month in his abhorrence of drunkenness, and cordially approving of his suggestions for abating, as far as possible, this pernicious habit, I cannot assent to the axiom which he lays down, that it is '*the* vice, and therefore *the* curse, of this colony.' That 'the abuse of intoxicating drinks' is one of the sins which disgrace our professedly Christian community I readily admit, but not that it is '*the besetting sin* of Victoria.' There are others which are almost, if not quite, as common among us, and

which appear to me even more dangerous to the *future* well-being of this infant nation.

"Intemperance is a vice which we have imported from our fatherland, and which, from the greater opportunity afforded for its indulgence, has, for a time, assumed here an aggravated form. But it is not upon the increase: on the contrary, it has, I believe, during the last few years very much diminished; and as, if I am rightly informed, it does not prevail among the native British population of New South Wales, we may infer that it will not become prevalent among the next generation of Victorians. There is, therefore, ground for hope that it will continue gradually to decrease, and that, when those who are now addicted to it have passed away, it will almost wholly disappear; whereas other vices—gambling, fornication, extravagance, disobedience to parents—for the growth of which our soil and climate are peculiarly propitious—have, I fear, taken deep root in the land, and are spreading themselves more and more everywhere throughout it.

"The evils which result from drunkenness—bodily and mental disease, domestic misery, and worldly ruin—are obvious to all beholders, and are acknowledged and lamented even by the drunkard himself. But for this very reason the vice admits of being more easily exposed, and meets with the more general reprobation. The other vices to which I have referred, although in many instances they occasion as much personal suffering, yet do not come so prominently before the public, nor therefore attract so great attention. Moreover, while the poor prostitute is, like the habitual drunkard, an outcast from respectable society, the man who has reduced her to so great wretchedness and degradation is regarded with not the less favour and held in not the less estimation on that account in the circle of his friends and acquaintance. This is perhaps the worst feature of our moral condition as a people: that the seducer who, to gratify his own lust, has subjected a young woman, perhaps the daughter of respectable parents, to a life of shame and misery—and, I may add, the practised gamester who ruins every young man that comes under his influence—may go on in their vicious courses without any fear of suffering themselves the ignominy and opprobrium which they justly deserve.

"It has been said, and I doubt not with truth, that a very large proportion of the crimes which come before our courts of judicature are attributable to drunkenness. But if this vice was engendered by others, then those others are to be regarded as the originating, although not the immediate, causes of the crimes. Now I believe it will be found that very often the habit of intemperance may be traced to some one or other of those sins mentioned above. It is very generally the result of prostitution. The spirituous liquors, a long indulgence in which renders a poor creature's recovery from her sin and misery almost hopeless, are in nearly every case first resorted to as a relief from her anguish. In like manner it is frequently occasioned by gambling or extravagance. Men who have ruined their fortunes by play, or betting upon races, or worldly dissipation, begin to drink in order, as it is said, *to drown care*, and go on until they become confirmed drunkards. Drunkenness also, like every other vice, will often be found to have originated in disobedience to parents. This sin, which is prolific of all kinds of evil, is usually characteristic of young and flourishing communities like our own; and it is perhaps that which more than any other threatens to demoralize us as a people. Unless parental authority be more firmly maintained, and parental discipline more wisely exercised than at present, Victorians, with all the physical advantages which they enjoy, and all their civil and religious privileges, will never become a moral and sober, nor therefore a truly prosperous and happy nation.

"I desire not to be misunderstood. I fully recognize the obligation upon every Christian to join heartily in the endeavour, by whatever means may be thought most likely to prove effectual, to diminish, and if it were possible put an end to, the vice of intemperance. But at the same time I am anxious not so to concentrate our attention upon it, and upon evils which result from it, as to overlook, or not exert ourselves to root out, or at least abate, other vices, the extent and pernicious consequences of which are little, if at all, less to be deplored.

"I am, sir, your obedient servant,

"C. MELBOURNE."

In the year 1860 a series of lectures were delivered in Melbourne by ministers of different denominations on the obligation of the Sabbath, of which the first was apportioned to the bishop. His subject was, "The duty of the State to observe the sanctity of the Sabbath, and to protect the subject in the enjoyment of the Sabbath's weekly rest." It has been seen in his autobiographical reminiscences that from the very first he was trained to value the day of rest. The observance of Sunday was considered by him to have been "under the gracious influence of the Holy Spirit the chief means of preserving him from becoming the slave of Satan in after years." The latter portion is transferred to these pages.

"I shall now proceed to apply those principles to the particular subject of my lecture. I have dwelt so long upon the general duty of a Christian Government to promote by all proper means pure religion, the religion of the Bible, among its subjects: because the question of the recognition of the sanctity of the Sabbath, and the protection of every class of the people in the enjoyment of the rest appropriated to that day, really hinges altogether upon it. If, therefore, you have gone with me thus far, you will follow me to the end. It is not my part to prove the Divine obligation, or to show the manifold blessings resulting from the due observance of the Sabbath day. This belongs to my brethren who are to follow me. But assuming, as I may do, what they have severally undertaken to establish, I would briefly say: If the Sabbath be conducive to the prosperity of a people, as the dean has undertaken to show you,—if it be conducive to man's intellectual and moral improvement, as the Rev. Mr. Storie has undertaken to establish,—if the fourth commandment be of perpetual obligation, as Dr. Cairns will prove;—if, as the Rev. Mr. Campbell has undertaken to show you, every man has an equal right to the day of rest;—and to go still further, if the Sabbath be, as I firmly believe it to be, the most conspicuous outward characteristic by which a Christian is distinguished from a heathen nation;—if moreover, as I also believe, the observance of the Sabbath be the most effectual means of promoting

the religious faith, piety, and sound morals of a people, and of preserving them from sinking into immorality and all kinds of vice,—then, I say, it is the peculiar duty of a Government to recognize the sanctity of this institution, and to use all means consistent with due liberty of conscience, and Christian justice and expediency, to prevent its desecration either by worldly business or worldly pleasure.

"With respect to the duty of a Christian Government to protect its subjects in the enjoyment of the Sabbath day's rest, I am almost afraid of expressing myself too strongly. For, while I will not pretend to say what particular measures the Government should adopt for preventing private individuals and companies from interfering with that enjoyment, or how far they might extend legislation for this purpose, I do not hesitate to say, that the Government itself is bound to abstain from compelling its servants to do violence to their own conscience by profaning a day which they esteem holy. It appears to me a fearful thing that the Government should sacrifice the souls of a few for the pleasures of the many; which it is certainly doing by the railway pleasure trains on the Sabbath day. It has been said, that only a very small number of men are employed by the running of these trains, and that their scruples ought not to be regarded when the convenience of so many is concerned. But let it be remembered that every man employed in this manner has an immortal soul; and the real question is, whether a professedly Christian Government is at liberty to sacrifice the soul of one man in order that a number of others may go out to breathe the fresh air of the country on the Lord's day? And what benefit is it to them? Follow them, and see how they enjoy the fresh air. They are themselves profaning the Sabbath, and so sinning against God. Nor is this all; for in general the enjoyment they are seeking consists in all manner of sinful and sensual indulgence. I do not say that this is so with all; but it is so with many. But in any case, and under any circumstances, is it right that a single individual should be compelled by the Government, without an absolute necessity, to labour on the Sabbath? Is it right that he should be compelled to do so for the mere gratification of others? This is the plain question for a

Christian people to answer. In a book I was reading a few days since, entitled *The Dens of London*, there was an anecdote of a cad to an omnibus, who, when addressed by a city missionary on the subject of religion, replied, 'Oh, sir, religion is not for such persons as us!' And this is too true. Religion is not for such persons as them. And why not? Because those who profess to be the poor man's friends are in reality his worst enemies, by depriving him of the benefit of the only day on which he can receive spiritual instruction. My friends, it is a fearful responsibility which rests upon a Government that refuses to acknowledge the sanctity of the Lord's day, and to protect its subjects in the conscientious observance of that day. It is a fearful prospect which is before a country, the Government of which is guilty of so great a sin, and is supported in it by the people themselves."

On the relation of the Church of England to other Christian bodies the views of the bishop are specially valuable. His warm affection ever prompted him to seek spiritual intercourse with good men wherever he found them, but his wish was to associate with them as holding a common faith and not as representatives of different church organizations. He also drew a distinction between those Christian bodies which had originated in secession from the Church of England and those which had not.

The following letter, suggested by a clergyman's difficulties on this subject, was written to the editor of the *Church Record* of the diocese:—

"BISHOPSCOURT, *November 23rd*, 1858.

"MY DEAR SIR,—A few days ago a clergyman mentioned to me that he had been requested to associate himself with the ministers of certain other churches, for holding a series of services at their respective places of worship; and that they urged the fact of my belonging to the evangelical alliance as a proof that I should be favourable to such an arrangement. Another clergyman also, a short time since, expressed his surprise that I saw any objection to his attending, and taking a prominent part in the proceedings, at the laying of the first stone of a Wesleyan chapel.

"From these and other remarks which have been made

to me, I am disposed to fear that my opinions upon the duties of members, and particularly clergymen, of the Church of England, in relation to other religious denominations, are much misunderstood ; and that, while some of my brethren, both clerical and lay, may be offended at, others may be led astray by, what they erroneously conceive to be the example of their bishop. I am therefore desirous to avail myself of your pages for stating, as clearly as I can in a few words, the opinions which I really hold, and upon which I endeavour to act, in this important and delicate matter.

"First, while I greatly lament the divisions which exist among Christians living together in the same land, I do not feel justified in throwing all the blame of those divisions upon other denominations, or in disputing the claim of any who hold the fundamental truths of Christianity to be regarded as members of the mystical body of Christ. On the contrary, I feel bound to recognize all who believe in and love the Lord Jesus as belonging equally with myself to the Holy Catholic Church, and so as being partakers with me of the same spiritual privileges now, and fellow-heirs of the same glory hereafter. Moreover, I feel bound to recognize those who have been set apart in any Church for the preaching of the word, and the administration of the sacraments, as ministers of Christ. With such, therefore, I esteem it to be both my duty and my privilege, notwithstanding any difference upon subordinate points of doctrine, or upon matters of Church government, or discipline, to cherish, as far as circumstances allow, a brotherly communion individually, not as members of this or that particular Church, but as members of the one Holy Catholic Church, which is 'the company of all faithful people.' I have applied the name of 'Church' to all Christian bodies advisedly, because it is so used in the Scriptures—a company of Christians, whether in a city or in a private house, being repeatedly spoken of as a 'Church.'

"But secondly, as a member, and particularly as a clergyman and bishop, of the Church of England, I consider it to be neither wise nor right to connect myself in any way whatever with any Church which has originated in dissent from it, for I do not think that any cordial union can ever be maintained

between our own and such Churches; while, therefore, I would always act justly toward them, and would rejoice in the good which undoubtedly has been done, and is being done by them, I would never, except in some very urgent case of necessity or Christian charity, form any connection with them. I would not assist them in promoting any of their, nor ask them to assist us in promoting any of our, particular objects. I would wish to see the members of our Church concentrate all their energies upon promoting its stability and extension, and leave the respective members of other denominations to carry on (as indeed they are always intent on doing) their own plans of advancement. In pursuing this course we shall give them no just cause of offence, and we shall avoid coming into any painful collision with them.

"In one short sentence, then, my rule is, on the one hand to maintain as close a communion as circumstances permit with all Christian individuals; and on the other, to avoid, as much as possible, all connection with any Christian body, except the Church to which I myself belong. The only instances in which I have appeared to transgress the latter part of this rule, so far as I am aware, are the Chinese mission which I found established on my return from England, and the Bethel or Seamen's Chapel, which resulted from the failure of my attempt to provide the ministrations of the Church of England for the seamen in the Bay. But in neither of these is there any actual union of Churches, although the agents employed must, of course, belong to some one or more religious denominations.

"With respect to what is called the Evangelical Alliance, the principles upon which it is constituted are in exact agreement with those I have enunciated. It is distinctly declared to be an association of individuals, and not a union of churches; and the greatest care has been taken to guard against the impression that any such union is contemplated or desired. This will be obvious to all who will read the following extracts from the 'Preliminary Statement' published by the committee, and from the rules which were adopted as the basis of the Alliance:

"'The Evangelical Alliance is not a new ecclesiastical

organization. It is not a new Church, it is not a union of Churches, it assumes none of the functions of a Church. It makes no attempt to drop denominational distinctions, and merge all religious parties in one. It is simply an association of individual Christians who are *one* on the grand fundamental doctrines of our holy faith, with the view of seeking mutual edification, promoting harmony and brotherly love, and substantially affording those who are separated by their differences in subordinate matters of doctrine or modes of worship or forms of ecclesiastical government or by the barriers of denominationalism, an opportunity of showing to the world that, to no inconsiderable extent, they are of *one heart* and *one mind* in the Lord.'

"It is a matter of regret to me that so few of my brethren, clerical or lay, have thought it right to join this association; because I am convinced that they would not only find its meetings pleasant and profitable to themselves, but would also, by communion with other Christians in the reading of the Scriptures and prayer, use the most effectual means for the accomplishment of what our Church teaches us to ask of God, viz., the removal of 'all hatred and prejudice, and whatsoever may hinder us from godly union and concord: that, as there is but one Body, and one Spirit, and one Hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity.'

"I am, my dear Sir,

"Your faithful Brother in Christ,

"C. MELBOURNE."

The year 1862 was the bicentenary of the Act of Uniformity which on Bartholomew's Day, 1662, led 1,800 clergymen to resign their livings rather than conform, and the occasion was a signal for various English papers to open their columns for animadversions more or less unfriendly to the Established Church. This discussion was not limited to English soil, but found its way to Australia, and was taken up by the *Messenger* of the Presbyterian Church of Victoria. In August of that year the bishop complained to the editor in temperate

and courteous language: "Since you have made remarks injuriously affecting the Church to which I belong, you will not, I trust, refuse admission to the following observations in reply to them. Although an episcopalian upon principle, as well as from hereditary predilection, I entertain no hostility to the Presbyterian Church of Victoria, but on the contrary desire to maintain a Christian fellowship both with its clergy and laity, for many of whom personally I cherish a sincere esteem and affection."

The entire letter is too long for insertion in these pages, but the following extracts will suffice to exhibit the bishop's views:

"My object in this letter is not to discuss the conduct of the Independents and Baptists (at this bicentenary), but to endeavour to remove from the minds of my Presbyterian brethren some misconceptions, which your article seems likely to produce, with respect to the two religious parties at the Restoration, and the character and condition of the Church of England at the present time.

"First, from the terms of your statement it would be inferred that all the intolerance manifested at the unhappy period was on the part of the Episcopalians, and that the Presbyterians had always been willing, if they might only enjoy liberty of conscience themselves, to allow that same liberty to others. Such, however, was not the case. Whatever were the merits (and they were many) of the Puritan divines, the spirit of toleration was not one of them; witness the oath of the Solemn League and Covenant for reformation and defence of religion which all men were enjoined to take. Secondly, I would point out the utter misconception, as it seems to me, which you have formed of the present character and condition of the Church of England. You speak of this Church as oppressed with the fetters of a rank intolerance, and under a yoke which mars her character, and sadly obscures the lustre of her teaching, and you intimate that these fetters and this yoke are imposed upon her by the Act of Uniformity. Now, as a clergyman of this Church, I am not only passive under, but absolutely unconscious of, this yoke. I am even in

doubt as to what you refer to when you speak of the 'more obnoxious features of the Act.'

"I sincerely wish more regard had been shown to the scruples of conscientious men who, holding the same opinions with myself, construe the language of our offices differently, and therefore feel compelled to separate themselves from our communion. I deeply lament that any who are members of the body of Christ's spiritual Church should be excluded from the national Church ; but while I lament that the Church of England is not more comprehensive, I affirm without hesitation that it is the most comprehensive Church in Christendom. In proof of this I would ask whether, as a matter of fact, there do not now exist, and are recognized, among her clergy as well as her laity, greater varieties of opinion upon every controverted question than are to be found amongst the members of any other communion? The question is not whether this latitude of opinion does not imply the existence of much erroneous doctrine, but whether it does not disprove the charge that the Church is oppressed with the fetters of a rank intolerance? This is what you allege against her ; I appeal to the divisions in the Church as alone sufficiently refuting the allegation.

"There is, I repeat, no Church in Christendom which is so free from this reproach as the Church of England. For the sake of my argument, suffer me to compare it, in this respect, with the Presbyterian Church of Victoria. The latter does not use any forms of service, and its clergy are not, therefore, required to promise conformity with a liturgy, or to any sacramental offices ; but they are, I believe, bound to express, in some way or other, their assent to the doctrines contained in the Westminster Confession of Faith, which is 'the public and avowed Confession of the Church of Scotland.' Now, not to notice other particulars in that Confession, let me invite your attention to the following paragraphs of the third, eighth, and tenth chapters."

The bishop in his letter then refers to certain strongly expressed paragraphs on predestination, divine decrees, the salvation of elect infants, the predestination of some men and angels to eternal life, and of others to everlasting death.

He proceeds by way of comment on these extracts from

the Westminster Confession: "Must not the necessity for assenting to these statements, understood according to their literal meaning, exclude a much larger number of persons from the communion of the Presbyterian Church of Victoria, than the liturgy and sacramental offices of the Church of England exclude from its communion? Most certainly, it would shut me out with thousands of my clerical brethren in England who ought not, as I think you and your brethren would acknowledge, to be excluded from the ministry of a national Church. How moderately, on the other hand, the Church of England has expressed herself upon these deep things of God may be seen by reference to her seventeenth article. *Moderation* is indeed one of her remarkable distinctive characteristics; and whatever intolerant dogmas may be found in the private writings of some of those who profess to speak in her name, her adversaries will search for them in vain in her Articles and Book of Common Prayer. The following instances will illustrate my meaning:—She declares the orders of bishops, priests, and deacons, to have existed from the time of the Apostles; but she nowhere affirms them to be of divine obligation. She declares 'sacraments ordained by Christ' to be 'certain sure witnesses and effectual signs of grace and God's good-will towards us, by which He doth work inivisibly in us,' but she nowhere affirms that every recipient of baptism or the supper of the Lord is necessarily a partaker of the inward grace signified thereby. She defines the doctrine of 'predestination to life,' but she nowhere asserts that there is such a thing as predestination to damnation; nor does she pronounce whether or not the 'everlasting purpose of God' to save the elect, is grounded upon His foreknowledge of their faith in Christ. By this moderation she comprehends within her pale, as we think she ought to do, a large number of conscientious men who, differing from one another in one or more of these points, can nevertheless live and heartily serve together in her communion.

"And now, my dear sir, I would in all Christian affection ask you whether it becomes a journalist of a Church which has so much in common with the Church of England, and which need have no unholy rivalry with her, to use concerning

her such language as this with which your article concludes: 'The Episcopal Church is in urgent need of a process of amendment. Whether reform is to be enforced by hostility thundering at her gates, or to proceed from the wisdom of her own counsellors seeking renovation for the sake of Christ, is quite beyond our ken, but we are sure that she cannot follow a more fatal policy than to do nothing, and to go to sleep on the treacherous maxim that whatever is, is best.'

"C. MELBOURNE."

Just ten years later, in 1872, there appeared a practical comment on the Bishop's principles in the circulation of two papers, signed respectively by a large number of laymen of our own and of the Presbyterian churches, setting forth their belief that the two Churches together could support the Christian ministry in places where at present there is either no minister, or where, from attempting to support two, neither receives a suitable income. They also expressed a desire to join in forming a society to assist in maintaining the ministry in such places, on condition that where there was only one minister the building should be at the disposal of the other body one Sunday in three at least; or where there were then two ministers, they should arrange to the satisfaction of the distributing committee for holding services in places in the neighbourhood that had hitherto been neglected.

The promoters of this movement disclaimed any intention to interfere in any way with the supreme courts of the Churches. They proposed to limit their efforts to the collection of funds, to be handed over to the assemblies for distribution by a joint committee among districts which made application for assistance.

The scheme received the sanction of the bishop in council. His lordship expressed his willingness to take part in a conference with a committee of the Presbyterian Church. That Church appointed a very influential committee to meet the bishop.

The motives that suggested this movement appeared to be a desire to add to the comforts of the clergy; a conviction that, as compared with the truths common to both Churches,

their respective peculiarities were of small consequence ; the fact that underpaid ministers cannot possibly hold the dignified, independent position that becomes so honourable a profession ; and the expectation that if arrangements were made for raising incomes to a reasonable standard, one great hindrance to eligible candidates offering themselves as students would be removed.

This scheme under the name of Pastoral Aid Society worked very well for a few years, during which the assistance rendered in the country districts was most acceptable to ministers of both communions. It was not, however, supported with much enthusiasm in the towns, beyond the circle of the few warm-hearted men who were its chief promoters. There was always a danger of the interchange of churches being confounded with interchange of pulpits, two things essentially different though apparently allied. The principle of the Pastoral Aid Society was that an "Episcopal" and "Presbyterian" minister alternately used the same church for their respective congregations ; the other principle was that each congregation remained in its own church but the ministers who conducted the services changed places.

On the authority and inspiration of the Bible the views of the bishop were thoroughly clear and logical, and, it may be added, uncompromising. Moreover he was quick-sighted in detecting the slightest departure from Christian truth as deducible from Scripture and taught by the Thirty-nine Articles. From a letter addressed to the church paper in 1866 the following paragraphs are selected :

"That a Christian who has derived his knowledge of Christ from the Bible should not believe in its substantial truthfulness is as impossible as for a mariner not to believe in the chart by which he is navigating his ship across the ocean. The Christian may think that he has discovered in the Bible, as the mariner may detect in his chart, slight inaccuracies ; but the one, as well as the other, would despair of ever reaching his hoped-for port if he could not depend upon the faithfulness of his guide.

"All experience, as far as I know, testifies that the more

unquestioning reliance the Christian has in the Bible the more highly he esteems it; and the more constantly he reads and meditates upon it, the more clearly does he discern the truth, and the more thankfully does he realize the fact of Christ dwelling in him by the Holy Ghost. No man ever yet made an idol of the Bible, or, unless by controversy concerning it, allowed Satan to set it up as a barrier between Christ and his soul. There never lived a simple-minded believer whose excessive admiration of the Bible in any degree hid from him the truth, that his spiritual life consisted in his union with Christ—Christ dwelling in him, and he dwelling in Christ. Neither our Lord nor any one of His apostles ever uttered a word of caution against such a danger; but, on the contrary, both He Himself and they all referred every error of doctrine and practice to an ignorance of the Bible, the Old Testament Scriptures which were all that the Jews possessed. Certainly if any one was ever chargeable with an idolatry of the Bible, it was (I speak it with reverence) our blessed Lord Himself. For none ever by his language and conduct manifested more unreserved belief in, more deep and habitual reverence for, and more complete obedience to, the Bible, than did the man Christ Jesus.

"The duty of every man, according to his ability, is to seek the truth, and no dread of consequences should deter him from its performance. But he who would seek the truth must not continue contentedly in a state of doubt and uncertainty as to the infallibility of the Scriptures. Rather he must apply himself in dependence upon the teaching of the spirit of truth, to investigate carefully each particular question about which he is troubled, and to endeavour to determine for himself whether his previous theory upon it accorded with the fact. A patient, careful inquiry, with real honesty of purpose and true humility would, I believe, in almost every case, convince an intelligent, well-educated man, that the confident assertions now so commonly made of the statements of the Bible being at variance with the results of scientific and historical research, are generally grounded upon incorrect premises or false inductions; and although sometimes the inquirer might be perplexed and unable to come

to a decision upon a particular point, yet he would almost find the matter in dispute of such a nature that even an adverse decision would in no wise affect the character of the Bible as respects its testimony concerning spiritual truth, and therefore, that he need not greatly concern himself about it. If, however, any facts or arguments should be adduced which seem to him to invalidate that testimony, then he ought to weigh against them the evidence, historical and moral, external and internal, addressed to the reason and to the conscience, by which the truth of the Bible is established. This, I will venture to assert, is so conclusive, that all which criticism, and science, and antiquarian speculation, can allege on the other side is as dust in the balance. A multitude of frivolous objections to the truth of the Bible are often allowed to disturb the mind, while the overwhelming mass of evidence in its favour is utterly forgotten. It may, however, be said that our people are for the most part unable either to investigate the objections to the Bible on the one side, or to appreciate the evidence in its favour on the other ; and hence what they hear of the present controversies concerning it is likely to shake their faith in its truthfulness. But if it be—which, however, is not so likely as might be supposed, for the unlearned Christian is not usually troubled with intellectual doubts—the remedy will not be found in trying to do without the Bible, but in increased prayerful study of the sacred volume. To the simple-minded Christian, and indeed to every Christian who studies the Bible with prayer, the book will become more and more its own witness. By it the Holy Spirit speaks to the inner man, and His voice puts to silence all the sceptical cavils and insinuations of those who impugn its authority."

In October, 1869, the bishop was memorialized by several of the Melbourne clergy to deliver a public lecture, in which the arguments against the Bible, as at variance with recent scientific discovery, should be clearly and forcibly set before the minds of the community. Much interest had been awakened in regard to this new phase of the Christian evidence controversy, and especially by the circumstance that certain theories regarding pre-Adamite man had been pro-

pounded in a plausible and captivating style by one of the bishop's own clergy.

The bishop's lecture was said at the time to be the great intellectual event of the day in the diocese, for it was no common thing to see a bishop for more than two hours holding a crowded audience, of all ranks of society, from the chief justice to the day-labourer, enchained with close and unimpassioned argument on purely scientific and Biblical topics. His mode of handling the subject was such as fully justified the confidence which a large number of his clergy expressed, and probably all felt, when they requested him to undertake this onerous task. How highly it was valued was indicated by the fact that the metropolitan journals reported it word for word—a high tribute to so voluminous a composition. It would not be desirable in these pages to attempt an analysis of this lecture on "Science and the Bible," how he dealt with the theories of Darwin or Huxley, or the author of *Vestiges of the Natural History of Creation*, nor how he showed that recent discoveries have in many instances confirmed the statements of Scripture. The concluding paragraphs, however, are given entire, and will convey a clear idea of the previous argument :—

"The evidence which we have of the whole Bible being inspired of God, and, therefore, substantially true, is so conclusive that we cannot conceive of any facts discovered by science, or any theories grounded upon such facts, being able to invalidate it. To adduce in detail the proofs of this would be to try your patience for another hour and a half; but I trust to be able, within a very few minutes, by briefly bringing under your review the several kinds of evidence which combine to prove the divine inspiration of the Bible, to show you that I am not making an unphilosophical or irrational assertion.

"The evidence to the inspiration of the Bible is manifold, and its weight can only be duly estimated by bearing in mind its cumulative character. First, there are the historical and philological proofs, by which the authenticity and credibility of the several books of the New Testament, regarded simply as human writings, are established. They are of the

same kind as those on which we receive the works of Herodotus and Thucydides, Demosthenes and Cicero, Horace and Virgil, and other ancient authors; and I may affirm without fear of contradiction, that they are stronger than can be alleged on behalf of any of the standard classics. Similar proofs, not equally strong, yet conclusive, attest the authenticity and credibility of almost the whole of the Old Testament. As I have remarked, this evidence in itself only proves the various writings to be genuine and trustworthy; but in proving this it really proves also the truth of the miraculous events which they relate; for these are so interwoven with their context that it is impossible to separate the one from the other. We must receive or reject all together. Hence this external evidence would alone be a sure foundation for our belief in the New Testament Scriptures, and in the chief portion of the Old Testament Scriptures likewise. But besides this, there is the corroborative evidence which the Scriptures of the Old and New Testament mutually bear to each other. For it is to be remembered that, although we rightly regard the Bible as one whole, it consists of two parts, and that one of them contains the sacred books of the Jews, who do not believe in the Lord Jesus as the promised Messiah. The harmony, therefore, which subsists between the Old and New Testament, the express testimony which the writings in the latter bear to the truth and inspiration of the writings in the former, and the fulfilment which is recorded in the one of the types and prophecies contained in the other, all afford strong presumptive proof of the truth and inspiration of both. Then, again, there is internal evidence of many various kinds—*e.g.*, the composition of such a perfect whole out of so many diverse parts; the oneness of mind in so many writers of different ages, characters, and conditions; the numerous undesigned coincidences which have been observed both in the Old and the New Testament; the morality which characterizes the entire volume, and which, as fully set forth in the New Testament, is not only incomparably superior to that of any of the ancient schools of philosophy, but is in many particulars of quite a distinct character; and (not to mention any more) the unique, and

in all the several narratives, perfectly consistent, character of the God-man, Jesus Christ. Lastly, in addition to all these, there is in every true Christian the inward witness whereof the Apostle speaks—'He that believeth hath the witness in himself.' This, although it cannot be alleged in argument with an unbeliever, is to him that hath it indisputable.

"Now, what I affirm is, that no argument based upon any discoveries of science can at all impair the force of such cumulative evidence. Nor is this an unphilosophical or irrational assertion; for evidence of one kind may be so conclusive that no evidence of another kind, however strong, can shake our belief in it. Although we may not be able to rebut the one, we do not the less continue to believe the other. Whoever, then, is fully convinced by such evidence as I have referred to of the truth and inspiration of the Bible, will not be shaken in his belief, and ought not to allow his mind to be disturbed, by any allegations which may be made in the name of science to the contrary. If he cannot answer these allegations, he may put away the thought of them, and may quiet himself with the assurance that they are grounded upon some false assumption, or some illogical inference which will sooner or later be discovered.

"But some of you, perhaps, may be disposed to ask whether the inspiration of the Bible, as a whole, necessarily implies the correctness of every statement contained in it. I think that it does, but herein, I am aware, all true lovers of the Bible may not agree with me; and, therefore, I would not condemn every one who does not think so as a heretic or unbeliever. It is, however, to be observed, and on this account I attach so much importance to my present proposition, that the object of these writers who are now endeavouring by means of science to disprove particular statements of the Bible, is not merely to persuade their readers that the Bible cannot safely be relied on in scientific matters, but to undermine the whole edifice of the Christian faith, and to banish from the minds of men in this enlightened age the unphilosophical idea (so they regard it) of a revelation from God. All who read their works must perceive that they disbelieve the

New Testament as well as the Old, and that they would, if possible, make all other men unbelievers like themselves.

"And now, if I may venture to do so, I will assume the privilege of an old man, and conclude my lecture by giving my younger friends in this assembly some advice, which has been suggested by its preparation.

"In the first place, if you would escape having your faith shaken, or your minds disturbed, by unexpected discoveries of science, and by the use made of such discoveries by sceptical writers, take pains to acquaint yourselves with the evidences, external and internal, for the truth and inspiration of the Bible. For this no great labour is needed. Any popular work upon the evidences of Christianity, such as those of Archbishop Whately and Bishop M'Ilvaine, will give you all the information that you require; only you must really apply your minds to the subject so as to understand and remember what you read, and thus be able to give an intelligent answer to every one who asks you a reason of your belief.

"Secondly, if you are desirous of satisfying yourselves as to the relation in which science stands to the Bible, read some of the excellent books which have recently been written upon this subject by true Christian philosophers, such as *The Bible and Modern Thought*, by Birks; *Modern Scepticism and Modern Science*, and *Science and Scripture*, by Professor Young; and *The Reign of Law*, and *Primeval Man*, by the Duke of Argyll.

"Thirdly, if any works such as I have been reviewing this evening, or any of the many pamphlets, now so common, impugning the veracity of the Bible, come in your way, do not read them cursorily; and do not, because of the scientific reputation of any author, assume the truth of his conclusions. Analyze every argument, distinguishing between what is an ascertained fact, and what a mere conjecture, what the record of an observation and what an idea of the imagination, what a crude hypothesis and what an established theory. You will thus be able to determine their real character, and the weight which is to be attached to each.

"Fourthly, if any facts of science seem to contradict a

statement of the Bible, do not at once assert that they cannot be true ; but compare the facts and the statement carefully together, and see whether they do not admit of being reconciled with one another. If any new reading or interpretation of the text be proposed which claims to reconcile them, give it due consideration, and if it appear reasonable, accept ; if unreasonable, reject it. If no satisfactory solution of a difficulty can be found, regard it as intended to try your faith, and patiently wait. You may be sure that all questions relating to science will eventually be settled without any discredit to the Bible.

"Lastly, and above all, read constantly, day by day, the Bible itself ; and not only read the Scriptures, but 'mark, learn,' and pray that God will, by His Holy Spirit, enable you to 'inwardly digest them.' Then shall you be armed against all the wiles of the devil, and having heartily embraced, shall continue to 'hold fast the blessed hope of everlasting life' which God has given us in His Son, our Lord and Saviour Jesus Christ."

In the year 1867 the bishop's mind was much exercised by some of the clergy attending a Government House ball, and he was led to remonstrate on the subject privately and publicly with one or another. One of them under the *nom de plume* "Delinquent" wrote to the *Argus* in defence of his own proceeding, and hence a reply in which the *whole question* is discussed :

"Sir,—If you had left the question as to the propriety of clergymen attending balls, theatres, and races to be discussed in your pages by anonymous correspondents, I should not have taken part in the controversy ; but since, by your leading article in this morning's paper, you have used your powerful editorial influence in advocacy of a practice which I believe would, if it prevailed, be most injurious to the spirituality and ministerial efficiency of the clergy, and so to the religious and moral character of the whole community, I can no longer remain silent.

"I am no ascetic, nor am I, if I at all know myself, a fanatic. I hold temperance, not abstinence, to be the proper

virtue of a Christian. In the character of a minister of Christ I have never, either publicly in the pulpit, or privately in pastoral visitation, pronounced balls, &c., to be sinful in themselves, or affirmed that a true Christian might not in any case be present at them. As occasion required, I have pointed out the sins and the temptations to sin connected with them, and I have expressed my opinion that every man and woman, in proportion as they are 'spiritually-minded' (I use St. Paul's words), will find so much in them (as they are now, and apparently must continue to be, conducted) uncongenial to his taste, and painful for him to reflect upon, as to destroy all enjoyment of them, and make him as far as possible keep away from them. Thus much I have not hesitated to say; for all my experience and observation have convinced me that the love of balls, theatres, and races, if not wholly inconsistent with a Christian life is certainly indicative of a poor condition of spiritual health, and one dangerous to the soul. I do not, however, think that a man would be likely to be cured of that love by the strong assertion of the sinfulness of all such amusements, even if they could be clearly proved to be sinful. I therefore tell a layman that he must conscientiously judge for himself whether in partaking of them he is truly living to the Lord.

"But the position of a clergyman is altogether different from that of a layman. He is required to be 'an example of the believers.' His duty is to 'give attendance to reading, to exhortation, to doctrine,' and to give himself 'wholly to them.' He must take heed that he give 'no offence in anything, that the ministry be not blamed.' He must, therefore, refrain from the exercise of his Christian liberty in many particulars, lest he impair his ministerial influence, or put a stumbling-block in the path of weak believers. Herein, doubtless, there is need for the exercise of a wise discretion. But no one can deny that a clergyman who frequents balls, &c., will on that account be regarded by many of his most pious parishioners as unfit for his sacred office. Even men of the world will often contrast his conduct out of the pulpit with his doctrine in it, and remark of him, 'He is a good fellow; but it is a pity he is a clergyman.'

"Moreover, although it may be truly alleged that the prohibition of St. John, 'Love not the world,' &c., is directed against setting our affections upon 'the things of the world,' and that men may enjoy innocent amusements without thus loving them, yet, as the natural tendency of the human heart is thus to love the world, so undoubtedly balls, &c., greatly promote this tendency. Hence a clergyman who frequents them encourages his people, for whose souls he is bound to watch, and shall have to give account, in that which is likely to lead them farther and farther away from God. Nor is this all. In connection with theatres and races (which are put upon the same footing with balls) is much of flagrant sin—such as drunkenness, fornication, gambling; and knowing this, knowing that many by these amusements are led into such vices, how can a clergyman who has appeared at them on a week-day say on the following Sunday, as every clergyman ought to be able to say, 'Those things which ye have both learned and received, and heard, and *seen* in me do'? The argument which you use, that, 'to see the teachers of religion mingling freely with laymen, not merely at balls and banquets, but at dramatic entertainments, &c., would help to elevate the character of the latter' is plausible, but it is altogether fallacious. It never has produced, and never will produce, this effect.

"It will lower the standard of spirituality among the clergy, not raise that of morality among the laity. The state of religion and morality in England at the period to which you refer will suffice to prove this; for when was religion at a lower ebb, when was the immorality of the upper classes of society more notorious, when was the state of the theatre more infamous than in that half century during which, as you say, 'bishops and other ecclesiastical dignitaries courted the friendship of Garrick and Sheridan,' and 'the theatres were the resort of the clergy'?

"I fearlessly appeal to all who are acquainted with the history of our fatherland, and ask them whether they would wish their wives, and their sons and daughters, to practise the morality of the latter half of the last, or the early portion of the present century? I am myself old enough to testify from

my own knowledge to the depravity of our public schools and universities, and to the common use of profane oaths and obscene language by men of high birth and refined manners forty years ago.

"Profligacy and profaneness are, I doubt not, still prevalent to a great extent in England, but to nothing like the same extent to which they prevailed in my younger years.

"And to what is the improvement to be ascribed? Mainly to the fact that God had, during that same period, in His great goodness, raised up a body of faithful, earnest, spiritually-minded clergymen; and that He had made their ministry effectual, not only for the conversion of many individuals to God, but also for gradually elevating in a wonderful manner the moral tone of the whole nation. If the clergy should act upon your counsel—which I pray God they may not—there will most assuredly follow a spiritual declension in themselves and in their congregations, together with an increase of worldliness and sensuality, and so of ungodliness and the Mammon of unrighteousness among all classes of the people. But I hope that this discussion will be 'productive of useful results' of an opposite character to those which you anticipate from it. I trust that it will lead intelligent men to reflect upon what the faithful minister of Christ ought to be, 'in word' and in conversation, 'as well as' in charity, in spirit, in faith, in purity;—how he ought, 'both by his life and doctrine,' 'to set forth God's glory, and to set forward the salvation of all men.'

"While, however, I greatly lament the attendance of any clergyman at the governor's recent ball, I would not be understood as implying that those who went to it acted otherwise than according to their conscientious sense of duty. If any went for their own personal gratification, they certainly were forgetful of their high and holy calling; but I do not doubt that the greater part, if not all, went, not from being attracted by 'the lust of the eyes and the pride of life,' but from believing that they ought on such an occasion to show their enfranchisement from 'the absurdity and fanaticism' of older 'prejudices.' I am sorry that I have been compelled, in the remarks which I have made, to publish my disapproval of

their conduct; but I do not take upon myself to judge them. I would only express a hope that they will reflect further upon the subject, with prayer for divine guidance, and that if hereafter they should see the matter in a different light from their present view, they will frankly acknowledge their error.

"Of 'A Delinquent,' as he has written anonymously, I may say without offence that he has done well to conceal his name, for I do not think that any who required spiritual 'comfort or counsel' would, after reading his letter, ever resort to him as a 'discreet minister of God's word.'

"Since my own attendance at the banquet given by the Corporation of Melbourne has been alluded to, it may be well for me to add that I regard such an entertainment as of a totally different character from those of which I have been speaking; but if my presence at it has given offence, and tended to impair my ministerial influence, I am very sorry that I went. I have, however, yet to learn that it has produced this result. It seemed to me to come within the rule which I long since laid down for myself, and which I have always followed—to accept invitations to every kind of social entertainment which did not interfere with the due performance of my duties, and which was not likely either to do me hurt, or to cause hurt to others.

. . . . . .

"I am, Sir,

"Your obedient servant,

"C. MELBOURNE.

"KYNETEN, *December* 7, 1867."

CHAPTER XVII

DEPARTURE FOR ENGLAND AND RESIGNATION

Need of Help—Division of the Diocese—See of Ballarat—The Archdeacon Describes the Situation—Twenty-fifth Year of Consecration—St. Peter's Day, 1872—Addresses of Congratulation—Friendliness of other Denominations—The 144th Meridian—Ballarat Bishopric Act—Special Session of the Assembly—Appointment of Bishops of Melbourne—The New Bishopric—Bishop Perry one of a Board of Electors—Address on New Responsibility—Special Meeting of Assembly, 1874—Bishopric Endowment—Farewell *Déjeuner*—Retrospect—Service at St. James'—Friendly Leader in the *Argus*—Bishop in England—Consecration of Dr. Samuel Thornton—The *Lord Warden*—Testimonial to Mrs. Perry—Landing of Bishop of Ballarat and H. E. Cooper—Bishop Thornton's Eloquent Tribute to Bishop Perry—Suggested Change in Mode of Election—Consecration of Dr. James Moorhouse—Second Installation of a Bishop—Valedictory Circular—Conclusion.

In the year 1872 Bishop Perry completed the sixty-fourth year of his age. It might be inferred from many well-known precedents that a clergyman of matured wisdom and vigorous intellect might be found at that age very suitable for a first admission to the duties of the episcopal office. A colonial bishop however meets with constant demands on his physical strength. He has experience of "journeyings often, perils of waters, perils in the wilderness, perils in the sea. Besides those things that are without that which cometh upon him daily, the care of all the churches." Bishop Samuel Wilberforce, of Oxford and Winchester, was said to have remodelled the duties of a bishop, and placed the episcopal office on a new footing. Since his time we have heard with more frequency of the occupants of the English bench retiring from

their sees or sharing their responsibilities with a younger bishop. What Bishop Perry now felt increasingly was that he could not overtake his work. The diocese grew whilst he himself felt the diminution of his powers, even though he was scarcely the "old man" whose privilege he wished to claim.

It has been already seen that the idea of a coadjutor bishop did not find favour with his intimate friends, and still less with the clergy and lay representatives in the Church Assembly. The alternative was a division of the diocese, but this, too, was a measure encompassed with difficulty. The Australian colonies in particular have a tendency to concentrate population in the capital city. Sydney, Melbourne, and Adelaide, are seats of Government and *foci* of commerce. From these capitals the railways extend in every direction, and to them a large share, not only of the population, but also of the wealth, of each colony is attracted. Victoria is less affected by this principle of centralization than its neighbours. It has its large towns of Ballarat and Sandhurst, a peculiarity not found in either of the neighbouring colonies, South Australia or New South Wales. The financial prosperity of a diocese depends greatly on the wealth and liberality of its capital. Funds for the support of the distant clergy have mainly to be collected there, and if a division takes place the outlying districts feel that they are thereby cut off from their chief source of revenue. The remedy is to endow the new see, and grant a large capital sum at the outset; but even after this has been done the centralization still goes on, and the country complains that in men and money its strength is constantly being transferred to the metropolis.

It is, therefore, no matter of surprise that for five years a scheme for forming a diocese, of which Ballarat should be the centre, lay dormant, and that a diocese of Sandhurst should exist for twenty years on paper only. At length it became evident to all who were interested in the progress of the Church that the see of Ballarat must be formed. To Archdeacon Stretch more than to any one else is due the credit of giving effect to this movement. At an archidiaconal council in Ballarat he gave the following account of the progress of events:

"It is now some five years since the bishop collected a few leading members of the Church in Ballarat, and, after conference upon the subject, formed them into a provisional bishopric committee. A number of meetings were subsequently held and some circulars printed. As, however, it appeared that the Church in Ballarat itself was then unlikely to take the lead in subscribing, and that without this there would be little prospect of success in appealing to churchmen to the northward and westward, the committee at last ceased its labours. The greatest obstacle in the way was the fact that we had no official body like this council to take up the matter, and lay it with distinct authority before the members of the Church. A proposal has since been made to create a see of Sandhurst, giving it the whole northern portion of the colony. It will be borne in mind that the proposed diocese of Ballarat is, by resolution of the Church Assembly, all the portion of the colony lying to the westward of the 144th meridian of longitude. The question now is, which see will be first founded? It is clear that whichever may come first will possess advantages beyond those to be looked for in the formation of any subsequent bishopric. This, then, is the present state of the question. Certain great advantages are proposed to us. Shall we or shall we not fulfil the conditions upon which they are offered by making a strong effort throughout this large archdeaconry to raise the funds requisite for the completion of the endowment? We shall never have such another opportunity as we now have. There is probably no one among those here to-day possessing a deeper esteem and affection for the Bishop of Melbourne than myself. Far am I from expecting to see another bishop in this colony who shall be his equal in piety, in zeal,in practical wisdom, in ruling talent. But our esteem and affection for our present head must not hinder us from regarding the true and permanent interest of our Church in the land. Those interests I do not hesitate to say are bound up in the extension of the episcopate, and I am confident that the appointment of a Bishop of Ballarat will do more for the general efficiency and prosperity of the Church in this district than any other step which can be taken. It will, under God, put new life and energy into

our work ; it will strengthen the faint hearts of our clergy and our laymen ; it will furnish a new centre round which Christian zeal and liberality may rally. Pardon me if I speak strongly upon this subject. It is because, seeing as I do in the course of my daily labour the absolute need of increased episcopal supervision, I feel strongly. I say from my heart, the Lord send us more bishops, more priests, more deacons, and more helpers for every part of the vineyard!"

By a happy coincidence the new movement for a division of the diocese took place in the year of the bishop's half-jubilee. On St. Peter's day, 1872, he reached the twenty-fifth anniversary of his consecration. A stained window in one of the older churches of the diocese bears this inscription :

"Festo S. Petri MDCCCLXXII Episcopatu
Melbornensi XXV Annos condito."

This day was specially observed, services were held on the eve of the festival as well as on the day itself. At the latter service a hundred persons or more partook of the Sacrament of the Lord's Supper. Immediately afterwards, the bishop proceeded to the Town Hall, where a large company of members of the Church of England as well as of other Christian bodies attended for the presentation of addresses. In the Anglican addresses much prominence was given to the approaching division of the diocese and formation of a new see at Ballarat. In that of the laity the following expressions occur :

"It is to your lordship's piety and learning ; to your devotion to your work ; to your fearless recognition of the results of modern science, and uncompromising opposition to the pretensions of science, falsely so called ; to your unflagging zeal and ungrudging self-sacrifice : that the prosperity of the diocese is, under God's providence, mainly due.

"Where so much has been done it is difficult to select any subject for especial comment, but if there is one thing more than another which deserves to be so selected, it is the admirable system of representative government which you have secured for the Church in this land.

"Your lordship was the first bishop to invite your lay

brethren to share in the government of the Church, and we venture to express our hope that the cooperation you have received from them has fully justified the trust you reposed in them.

"We feel strongly that the work of the diocese, which has grown so rapidly in consequence of your exertions, is now pressing on you with undue severity, and we trust that the time is not far distant when the efforts which are being made to relieve you of some portion of that work, by the establishment of a second bishopric in Victoria, will be crowned with success.

"We propose, in commemoration of this day, to raise a fund for the endowment of a scholarship in Trinity College, and we request your permission to call it by your name."

To these expressions the bishop feelingly replied in the following terms:—

"Among the virtues for which, in your great kindness, you have bestowed upon me very undue commendation, is 'ungrudging self-sacrifice.' This I honestly feel that I in no wise deserve; for, except in obeying the call of God to leave my native land, and separate myself from my beloved relatives and friends there, I have not had any special occasion for the exercise of this grace. In this land to which God brought me He has given me all things richly to enjoy. Undisturbed domestic happiness, good health, a sufficiency of worldly wealth, many loving private friends, a number of valuable fellow-labourers both of the clergy and laity, and much encouragement in the fulfilment of my ministry—these blessings have all been mine. To have to contend with difficulties, to endure anxiety, and to suffer disappointment, is no more than the common lot of all men in this present life, and is a part of that spiritual discipline whereby the children of God are trained for their heavenly inheritance in the life to come. In comparison with those of many of my brethren, both here and elsewhere, my trials of faith and patience have been few and small.

"That I was, in the providence of God, permitted, with the assistance of some of yourselves and others, to originate what you justly call our present 'admirable system of representative

government' for the Church in this land, has always been to me an occasion of special thankfulness. By means of this system both the parochial clergy and the laity have acquired their rightful share in the management of ecclesiastical affairs; and our Church has become a well-ordered commonwealth, in which all its members occupy their proper position and co-operate with one another for the due increase and well-being of the whole body. To the benefits which have resulted from our assembly I can bear a joyful testimony. Many and great as I expected them to be, they have more than confirmed my expectations.

"You have referred to the establishment of a second bishopric in Victoria. Such an increase in the episcopate is indeed urgently needed, not so much for the sake of the bishop as of the Church. In consequence of the number of towns and villages which have sprung up throughout the country, and the rapid settlement of the people on the land, it has become impossible for a single bishop to visit all the parishes and parochial districts as frequently as is desirable. Neither can he—I speak for myself—even with the valuable aid of the several archdeacons, call forth into operation all the various agencies which are required for procuring and maintaining an adequate staff of clergy. Moreover, the absence of the bishop from Melbourne during the large portion of the year spent in visitation journeys is attended with much inconvenience. Matters which ought to receive immediate attention have often to be long postponed, and opportunities of usefulness, not being at once seized, are sometimes lost for ever. The expression of your feeling on the subject will, I doubt not, greatly strengthen the hands of those who are now endeavouring to raise a fund sufficient for the endowment of a new see, and promote the speedy success of their undertaking.

"The proposal to commemorate this day by founding a scholarship at Trinity College, and calling it by my name, is peculiarly gratifying to me; and I cannot but regard it as an instance of God's providential goodness that a portion of a collegiate building, which I have so greatly desired to see erected, but which has been so long delayed, should have

been just now completed, and the thought of a scholarship in connection with it thus suggested to you."

The next address, which was presented by ministers and members of various Christian denominations, is strongly indicative of the good feeling with which they had regarded the bishop and valued his labours.

"RIGHT REVEREND SIR,—We, the undersigned, ministers and other members of various evangelical churches in Victoria, desire to be allowed the privilege of joining in the expressions of respect and confidence addressed to you by the clergy and members of your own Church, in connection with the occurrence of the twenty-fifth anniversary of your episcopate.

"During these twenty-five years you have, as the one bishop of the Church of England in the colony, occupied a position of great prominence before all the churches. And, not with flattering words, but in simplicity and godly sincerity, would we express our appreciation of the ability and learning with which you have defended our common Christianity; and at the same time bear witness to the fidelity to truth and duty, the consistency, the painstaking, the energy, the practical wisdom, the humanity, the charity, which have marked your career, and by which you have proved, from first to last, an example not only to those under your own immediate charge, but to the ministers and members of all the churches. In saying this, and we are aware it is not little, we are confident that we do but express the general mind of the Christian community.

"We know well your loyalty to the Church of England, and we do not the less respect you, as one of her chief ministers, on that account. But we have had abundant reason also to know that you regard it as your highest distinction to be a minister of Christ; and that as a minister of Christ you have ever been forward to associate yourself, and to seek to associate all over whom you have influence, with ministers and members of other churches in those works of faith and labours of love to which the common Master calls His servants.

"May the day be distant when you shall cease from your labours in the midst of us! It is our united and earnest prayer

that God in His great mercy may long spare you to aid in guarding His truth in this land, in ministering to the spiritual life of His Church, and in binding together in love, and prayer, and effort, all who, by whatever name they may be called, are one in Christ Jesus."

The Bishop replied :

"My Dear Friends and Brethren in Christ,—I very highly appreciate and heartily thank you for your kind expression of respect and confidence towards me on this the twenty-fifth anniversary of my consecration. While I dare not claim to have exhibited the virtues which you have ascribed to me, I am sure that you have not consciously used 'flattering words,' but have, as you say, spoken in 'simplicity and godly sincerity.' I therefore desire to receive your commendation as a token of the undeserved goodness of my Divine Master, who has given me this encouragement that I may endeavour hereafter, as I trust I have (notwithstanding manifold infirmities) endeavoured hitherto, by His grace, to walk uprightly before all men. It affords me special gratification that you, my brethren of other Churches, have so cordially united with the clergy and members of my own Church, in this declaration of your kindly feelings. For not only is it my earnest desire that the differences existing among us in matters of belief and ecclesiastical discipline should not prevent us from maintaining the unity of the spirit in the bond of peace ; but further, it is my opinion, an opinion which I have never hesitated to avow, and which has been strengthened with my advancing years, that these differences do not justify our separation from one another ; but that as we are all (if we be true believers in Christ) now united in His one holy Catholic Church, so ought we to be united in one outward communion. This outward union, I confidently trust, will, according to the prayer of our Lord, be in God's own time accomplished ; and in the meanwhile I regard it as both a duty and a privilege to assist to the utmost of my power 'in binding together in love, and prayer, and effort all who, by whatever name they may be called, are one in Christ Jesus.'"

In the course of his reply to a lengthy address signed by

120 clergymen, the bishop briefly but emphatically alluded to the proposed division of the diocese:—

"I heartily join with you in the desire that I may live to see an extension of the episcopate in the colony. It is my earnest wish that I may see founded, not only a bishopric of Ballarat, but one of Sandhurst also, and both held by men of God, full of the Holy Ghost and of power. If this were granted to me, and I were permitted further to see Trinity College completed and filled with students, then I should be able to say with him of old, 'Lord, now lettest Thou Thy servant depart in peace.'"

It was little thought in June, 1872, when congratulations were pouring in upon the bishop on completing the twenty-fifth year of his episcopate, that in less than two years he would be leaving these shores for the last time. It was supposed by the members of the Church, and was a matter in which they expressed most sanguine anticipations, that the division of the diocese was the one measure which would prolong the stay of a bishop so much beloved. It now seemed feasible that with the western district of the colony cut off by a boundary line roughly coinciding with the 144th meridian of longitude, and with some hundreds of miles of railway to neutralize distance, it would be easy even for a sexagenarian bishop to overtake the requirements of the office, and in this hope the Church of the diocese rested, whilst Archdeacon Stretch was energetically carrying out his labour of love, that of collecting from the wealthy of the land an adequate endowment for the new see. When the Church Assembly met in 1873, the whole business was ripe for legislative action.

It was necessary first of all to introduce a Bill for the appointment of bishops of Melbourne, in doing which Mr. à Beckett explained that by their legislation the Church had already been empowered to elect and provide its own bishops. The Bill which he now brought forward made provision for a Board, consisting of six clerks and six laymen, who, when a vacancy occurred in the see, should immediately nominate three clergymen whose names should be reported to the administrator of the vacant diocese. This official would

then proceed to summon the Church Assembly by ballot to elect from among the three clergymen thus nominated a bishop of the diocese of Melbourne.

This arrangement was agreed to with the addition of the following clause:—"On the installation of a bishop of Melbourne, he shall make and subscribe this declaration: 'I, A.B., do solemnly and sincerely declare my acceptance of the constitution of the United Church of England and Ireland, in the colony of Victoria, as it is set forth in the Act 18th Vic., No. 45, commonly known as the Church Constitution Act, and the Act to amend the same passed in the thirty-sixth year of the reign of Her present Majesty, and numbered 454, and that I will, to the best of my ability, give effect thereto and to the Acts passed in pursuance thereof, until the same or any of them shall respectively be lawfully altered or varied.'" The Bill was read a third time, and passed.

In regard to the Ballarat bishopric, the first discussion took place upon a question asked by Rev. J. Potter, incumbent of Christ Church, Ballarat, as to what were the rights of a bishop over a cathedral church, his own church being named in Clause I. of the Bill as the cathedral church of the new diocese. After some remarks from the Bishop of Melbourne and Mr. à Beckett the words referring to Christ Church were struck out. A long debate took place upon an amendment moved by Mr. R. A. Billing, with the view of carrying the principle that the bishop to be appointed should be a clergyman of the colony. "They had now," he said, "obtained the power to elect their own bishops, and he thought it was their duty to elect them from their own clergymen, as, if they did not, they would be lowering the status of their clergy, and creating the inference that their own clergy were not worthy of the position. No clergyman worth having would come to this colony to accept the bishopric, because his prospects at home would be much superior to any that he would have if he accepted the bishopric and came here." Archdeacon Stretch argued that in his opinion none of the clergy here would be so well able to fill the office of bishop as a fresh man from home would. He was quite certain they

could obtain a really good man from home, for they could give him £1,000 a year, and would shortly provide him with a residence; besides which, he would have a good climate to reside in, fair average society to associate with, and work in which he might, and no doubt would, take the greatest interest. The Rev. R. T. Cummins and Rev. J. Potter, on behalf of the Ballarat clergy, expressed their entire concurrence in the views enunciated by Archdeacon Stretch.

After several amendments had been disposed of, Dr. Beamish moved "That to the Bishop of Melbourne, acting with the advice of the Archbishops of Canterbury and York, and Sir W. F. Stawell, the appointment should be left." This was carried, and it was further resolved that steps should be taken for the appointment of the new bishop as soon as possible after the passing of the Act.

On this being done, and after the Bishop of Melbourne had given his assent, his lordship announced that he should unhesitatingly take action in accordance with this important measure, though he was not sure that the assembly had contemplated the effect. It would be impossible for him to confer here in Melbourne with the archbishops and Sir W. Stawell upon the appointment of a bishop to the see of Ballarat. The act of the assembly would, therefore, lay upon him the obligation of going to England not later than by the March mail, in other words, within three months. He did not feel confident that in going to England he would be able to procure any one who, upon his arrival here, would commend himself as superior to those who were at present in the colony. A bishop coming from England would be altogether ignorant of our practice and customs, and would undoubtedly be placed at first at a great disadvantage. At the same time, he was quite sure that both the clergy and laity here would receive him with a truly Christian welcome, and would do all in their power to strengthen his hands. He could, however, enter into the feelings of those who thought it would not be desirable to select a clergyman of the diocese to fill the office. A strong feeling had been expressed on that point by Archdeacon Stretch, and the clergy and laity of the new diocese. It was felt by the assembly that if any clergyman

here was appointed, it could be none other than the archdeacon himself, but he had expressed so strongly his sentiment, *nolo episcopari*, that it was felt impossible to induce him to alter his views. It would be extremely difficult to judge of the qualifications of a clergyman for the duties of an office so very different from that which was held in England by ordinary clergymen. A man might be an admirable parochial minister, an excellent preacher, a truly godly man, and yet turn out a very unwise and inefficient bishop. He felt the task which he was called upon to perform to be a very difficult one, and he could only ask the clergy and laity to strengthen him by their prayers, and to ask that God might direct him in the choice of a faithful, wise, godly, and truly charitable man for this very important, very responsible, and very difficult, office.

Before his lordship sailed for England, a special meeting of the Church Assembly was called which served the double purpose of passing certain legislative enactments, and of bringing the clergy and representative laymen together for a personal farewell. The bishop in his opening remarks said: "I have convened the assembly for a short session, in the first place in compliance with a promise I made to my friend Mr. Billing, that he should have an opportunity of introducing his bill for the formation of a province of Victoria, or Melbourne, by whichever name it may be called; and also for the purpose of asking you to pass a resolution for providing a stipend for the first Bishop of Ballarat previous to my going to England to endeavour to procure a clergyman for that office. A resolution will also be proposed to you for amending the provisions relative to the stipend of the Bishop of Melbourne. With regard to the stipend of the Bishop of Ballarat, I am sure you will all feel that it will be impossible for me to ask a clergyman qualified for the office in England to come out and undertake it without having a certain income assured to him." The following motion, proposed by Mr. à Beckett, was then carried: "Whereas it is desirable that in selecting a clergyman for appointment as first Bishop of Ballarat, the Bishop of Melbourne be authorized to state the income at £1,000 per annum, this committee resolves that in

furtherance of the effort to raise a stipend of this amount, there be set aside the sum of £8,000 from the savings of the State-aid payment from the general revenue, the annual proceeds of the said sum to be applied in aid of the income to be derived from the Ballarat Bishopric Fund, the Colonial Bishopric Fund, and the S.P.C.K., until the endowment becomes sufficient to make the income £1,000 per annum, when the capital sum of £8,000 shall be disposed of as the Ballarat Assembly may determine."

On the morning of February 6, three weeks before his departure, the bishop was entertained at a *déjeuner* by the members of the Church Assembly. About 150 gentlemen were present, including clergy and laity, and the dean occupied the chair. An address adopted by the assembly was read on the occasion by Mr. Justice Williams. The bishop's reply was affectionate in tone, and one in which he seemed to be taking both clergy and laity into his confidence. A lengthy extract is here given :—

"My Beloved Brethren of the Clergy and Laity,—I feel very deeply the affection and esteem expressed in this address. When I tell you that a copy was not put into my hands until after 10 o'clock last night, you will, I trust, forgive me for not returning to it a written answer, for you will easily feel that it would not be easy for me to answer in writing such an address as this in so short a space of time, especially as, when I did receive it, I was only fit to go to bed. I must, therefore, ask you to accept a few broken sentences in reply to this very eloquently expressed address. As I have said, I do very deeply feel the affection and confidence which you have here expressed towards me. It is a great privilege and gratification to me, although accompanied with a feeling of sorrow, to see you all assembled here this day. I must, in my reply, speak somewhat of myself; but you will pardon my apparent egotism in doing so. I speak most sincerely when I say that, although I accept the expressions contained in this address as representing your sincere sentiments towards me, yet I feel myself altogether unworthy of the high commendation bestowed upon me in

it. There are some things for which I will not say I take credit to myself, but for which I would thankfully acknowledge the goodness of God—I mean the goodness of God working in me—and one is, I believe that I have always endeavoured to be, and to a great extent I trust that I always have been, perfectly open and honest in my dealings and conduct. I trust I can say with truth that I have had no secrecy, and that, whatever I did, I was always ready to acknowledge, and as far as might be to give my reasons for doing it. I think this honesty and perfect frankness essentially requisite in a person holding the office I do, and having intercourse with persons of different tempers and dispositions, and standing in different relations to oneself. I may say, I think, in humble thankfulness to God, that I have endeavoured by His help to do my duty to the best of my ability in the state in which He has placed me. So far, if I may say so, I can thankfully accept the expression of your feelings.

"With regard to other matters, I say it most honestly, that I am conscious to myself of many very great natural defects and very many mistakes in the course of my long episcopate. One of the things which I look backward to with peculiar thankfulness is the marvellous manner, known only to myself, but still known distinctly to myself—the marvellous manner in which God has in many instances delivered both myself personally, and the Church over which He has placed me, from the injurious consequences of these mistakes. I say, that is known only to myself, but I can trace very, very many instances in which that has happened. I mention it now because I feel that it is not only a matter for great thankfulness to God, but also a matter that should be distinctly recognized in the retrospect of one's past life; and I am sure all my Christian brethren, both clergy and laity, will, in looking back upon their lives, see many such instances in respect to themselves individually in the particular positions in which they may have been placed; and by the observation of these instances of God's providential dealings, they will receive very profitable instruction to themselves. I humbly trust that in many respects I am a better man, and a better bishop, than I was twenty-five years ago.

If I may say so, I attribute that to God's teaching, both inwardly by His spirit and outwardly by His providential dealings, and by the eventual result of those providential dealings.

"Again, in the retrospect of my past episcopate,—indeed of almost my whole past life, but with reference particularly to the episcopate—I feel thankful to God for many dear friends and helpers He has raised up for me. In looking back on the history of the Church during these twenty-five years, I often marvel at the men, both clergy and laity, whom He has given to be fellow-helpers with me in my work. It would be most ungrateful in me if I were not to acknowledge His great goodness in many particulars to the Church in this diocese during my episcopate, and what He has accomplished in part at least by myself, employing me as His instrument. But whatever has been accomplished for the Church could not have been accomplished by me singly, even if I possessed much greater powers than I do possess. It has been accomplished through His having raised up others—I will not mention particular names—both of the clergy and laity, to be co-workers with me. In fact, I may express my thanks to the whole body here assembled, and to many others besides. But there are some, both of the clergy and laity, who have occupied especially important and responsible positions, in which they have—I was going to say rendered most effectual assistance to me—but in which they have rendered most effectual help in carrying on the work of the Church. This is to me one of the causes of peculiar thankfulness in looking back upon my past episcopate. It is with peculiar thankfulness to God that I can recognize His special goodness herein. I mention this not merely as my personal feeling, but also because I am sure that if any man, be he clergyman or layman, applies himself honestly to do work for the Lord to the best of his power in the position in which he is placed, and seeks the teaching and guidance of God's spirit in the carrying on of that work, God will give him such assistance from without as will most conduce to God's glory, and his own good. This is a very great comfort. I feel it to be so, and I think my brethren, particularly my brethren of the clergy, under the

many difficulties in which they may from time to time be placed, in proportion as they realize this truth, will find it to be a great comfort to themselves also.

"Passing to another point, I may say that that portion of the address very much affected me which spoke of this assembly, that is to say, as far as I am personally concerned as its president; not that the assembly will cease to exist, but this session is the last occasion—I will not say in all human probability, but still very probably—under God's providence on which I shall preside over this particular assembly of the clergy and the lay representatives of the Church of England in Victoria. It did not occur to me before in the same manner in which I have since felt it, that, after this session, although I may be permitted to preside over an assembly of the Church in the diocese of Melbourne, that assembly will not be the same which I now see before me. It will not represent the same Church which this assembly represents; but will only represent the Church of a portion of Victoria. That very much strengthens and deepens the feeling with which I regard this address which you have presented to me, and which I shall most highly treasure. I have had many instances of the kindness, love, affection, and confidence of my brethren, both clergy and laity, and I shall preserve them all with deep interest; but, for the reason I have mentioned, I shall regard the present address with peculiar feeling.

"And now, my friends, passing from these subjects, I think it may be as well for a few moments to revert to the history of the Church in this diocese, and to the dealings of God with it. I am not going to enter into any very long history, but one thing I may mention. It has been often remarked that the Church now is in a much better condition than it was twenty-six years ago, when my dear friend the dean and myself, and others present here, first landed upon these shores; and the number of clergy now as compared with the number then is often mentioned as though the country were better provided with the ministry of the Word now than it was then. The number of clergy has increased during these years from three to upwards of 130; but it would be a great mistake to suppose that there is, as far as numbers are

concerned, so much better a provision now as is here assumed. I often think with pain on the large districts in the interior of the country, on the miles upon miles which are peopled by a settled population, for which our Church makes no ministerial provision whatever.

"Again, with regard to the large towns, to which I have already alluded in the assembly, very inadequate ministerial provision is made for them. When the Dean and myself and others first arrived, there were only three clergymen here, one at Melbourne, one at Geelong, and one at Portland. But then, on the other hand, there was only a small population. The Melbourne population was comparatively small, and there was hardly any population in the suburbs. Geelong was a small town. Portland was a little village, and the interior of the country was occupied only by squatters, as they were then called, their flocks and herds, and a few labourers. Now the whole country is studded with larger or smaller towns, villages, and hamlets, and between these, in many parts, there is a thick agricultural population, and the number at present of professing members of our Church unprovided with the ministrations of the Church, if not larger in proportion than it was then—and I am not sure that it is not far larger in proportion—is, at all events, very much greater actually. We must not think that the Church has made the progress we are sometimes apt to suppose when we simply regard the increase in the number of the clergy: therefore this is a matter for my brethren, both of the clergy and laity, to bear distinctly in mind. In speaking to you as I am now speaking, things are apt to pass out of my mind, and I cannot recollect them at the moment. But I was going to allude to one of the great difficulties with which our Church has had to contend.

"There are two difficulties—the difficulty of providing men and the difficulty of providing means. With regard to the difficulty of providing men, the Church in England itself is ill supplied now with clergy, and it is impossible for us to obtain from England a large supply of the class of men we want. The class of men we need are too valuable in England now to be readily parted with. There are many in England who cannot find employment there—such employment as will

enable them to maintain families, and who would gladly come out here if we would receive them. But it would be well for the Church when men of the class I am now speaking of do come out, to pay their passage back again, and get rid of them as soon as possible. I have from time to time assisted in enabling clergymen to return to England, because I have felt that their presence here was not beneficial but hurtful to the Church. Some of those who have thus returned have found posts for themselves in England, where I believe they are doing good service. All men do not possess the qualities essential for an efficient clergyman in this colony. In particular many of them do not possess the energy and intellectual power and talent of dealing with their fellow-men which are peculiarly required here. In contemplating the difficulty I am referring to, it is frequently asked, Are there not a multitude of capable persons in England who would come out if we asked them? There are not many such persons, though there are, doubtless, many invalids and others who would come out if asked. Every now and then some good clergyman comes here whose health will not allow him to live in England, and who recovers his health here and becomes very valuable. But we can only expect these from time to time. As a general rule it will not answer to import such men.

"Hence arises the question of the training of men for the Church here. My own conviction is that the plan adopted in this diocese is the very best that our circumstances admit of, though I do not mean to say it could not be improved upon. But it has now been in practice for a number of years, and, as far as I can judge, my own conviction is that it has answered, through the Lord's blessing, exceedingly well upon the whole, and that it is, as I have said, the very best we could adopt. That plan is, that persons shall be employed in the office of readers, during which time they obtain experience in the practical work of the ministry among their people, and show what their real characters are, and at the same time undergo regular periodical examinations, which show their intellectual, or what may be called their literary and other qualifications for the ministry. And then, after that, they go to some college, or theological institution, for a certain

time, during which they may be specially trained, and receive such amount of theological instruction as, at all events, enables a man afterwards to follow out his own studies. In that way we have obtained a very considerable number of exceedingly valuable clergymen in this diocese, many, or some, of whom are now in this assembly. It is to this method that I look for the supply of clergymen hereafter.

"I should be exceedingly thankful if our clergy could pass through our university, for I hold that it is of the greatest importance, where possible, that those who are training for the ministry should, up to a certain age, receive a general education in connection with their fellow-men. There is a general education, what may be called a liberal education, which I think every man should receive, and which should be entirely independent of what may be called his professional education. I would have that, if possible, secured for our clergy, and that, I think, is an object which we should aim at. But, on the other hand, I do not know that it would be at all well for the Church, certainly in its present condition, to reject men from the ministry simply because they are unable to pass through a university course. They should be encouraged in every way to go through that course; but where, as in many instances, that is impossible, they should then be trained as well as circumstances will permit. I mention this, because I want the minds of my brethren, both of the clergy and laity, to be exercised upon it, and then God will by His Holy Spirit suggest the means, and in His providence will open out a way, for carrying out any plans that may be devised by the Church in this particular. I would remind the laity that, under God, the real well-being of the Church in this diocese depends mainly upon the character of its clergy. I do not at all depreciate the importance of the laity—God forbid. But the character of the Church as a whole will depend under God upon the character of the clergy. It behoves them, if they would have the Church to prosper, to use all the means in their power for securing a body of faithful and able men, and providing means for increasing that body. I will simply say, in passing, that I consider the establishment of Moore College, New South Wales, to have been one of the greatest blessings that

God has provided for the Church among us. Without it I could not in any way have satisfactorily prepared clergy. Other bishops might have done so. The Bishop of Adelaide has adopted other means, and is carrying them out by his own personal exertions. I could not do that, and I hardly think that any Bishop of Melbourne, with the many claims on his time and thought, could do it. Moore College being, as it is, an endowed institution with an independent principal, and so forth, is a most valuable one to ourselves. We may look forward to the time, and I trust you will look forward to the time, and as far as possible hasten it, when we shall have built the Trinity College establishment, with its theological institution engrafted upon it. But according to my judgment, you must assume this, that such a result cannot be attained until there is an endowment for a principal of the college. The college must be free from debt, and considerably enlarged in its accommodation, and must own an endowment for the maintenance of its principal. Then you may hope to have it applied as originally contemplated by us.

"With reference to the assembly before me now—that is to say, to the assembly which you, my friends and brethren of the clergy and laity, represent here—I regard it, and I think you all regard it, as a most remarkable proof of God's goodness to us as a Church here, that He permitted, and in His providence brought about, the constitution of our assembly. I look upon the Church in this country as depending, so far as man is concerned, for its prosperity upon this assembly. When I reflect upon the proceedings of that assembly from year to year, I am sure that my heart overflows with thankfulness for the great goodness God has bestowed upon us throughout. The manner in which our proceedings are conducted is—I will not say marvellous, because, after all, it must be expected, through God's blessing—but as compared with other deliberative bodies, it is remarkable. I have when in England attended meetings of societies comprising large numbers of able and excellent men, both of the clergy and laity, and I have listened with pain, with extreme pain, to the discussions in these assemblages. Now, throughout all the years that our assembly has been constituted, although there

has been sometimes strong language used, and sometimes vehement discussion has occurred, I think I may say we have never forgotten what we were—namely, as is mentioned in this address, an ecclesiastical assembly—an assembly of clergymen, ministers of Christ, and an assembly of lay representatives representing the laity of the Church. I was going to say that, speaking generally, but I may say always at the end of a session, I have been able to thank God for the spirit in which the proceedings have been conducted. It is a remarkable proof of the groundlessness of the distrust which exists in England respecting the working of the clergy and laity together, that distrust is, I believe, gradually giving way. Those great assemblages, those great congresses, have assisted much in doing away with it. Our friend, who is now absent from us (Sir William Stawell), in the congress lately held at Bath, on being called on to address it, referred to our meetings and assemblies here, as showing the manner in which the clergy and laity could and did work together. I think that we and other colonial Churches have set the mother Church in England a good example in this particular, and taught it a lesson which it had need to learn.

"So, my friends, it is to the work of this society hereafter that I look, under God, for a blessing upon the Church. I feel a confident assurance that you all in this assembly now, and those others not present with us to-day, will endeavour each one individually to maintain that real Christian union which ought to exist between all those who love the Lord Jesus Christ in sincerity, and especially among all those who belong to the same particular Church. There is a distinction. We are all united in one particular Church, which we call the Church of England. That is the especial sphere of our work. We may and do cultivate charitable, kindly Christian feelings to those belonging to other unions, but it is our business under God to do the work of the Church of Christ through the agency of the Church of England. And the doing of that work will always need the continuance of earnest, cordial cooperation, both of the clergy with one another, and of the clergy and laity as one body. And every individual has an opportunity of doing good, not only through the

Church assembly or the legislature, but also in his own particular sphere. One great benefit has arisen from our Church assembly beyond that produced by the deliberation upon and passing of certain resolutions and acts, and that is the indirect benefit caused by the bringing together in one room in the first place those clergy, and then those laymen, who, by being chosen to represent the Church, are marked out as men loving the Lord, men of earnest religious purpose, and deeply concerned in the well-being of our Church. Now, the effect of bringing such a body of men together as is now in this room, of bringing them to speak to one another, to know one another as persons who can depend on one another for co-operation in the work of God connected with the Church, is, I think, an immense benefit. One of my defects, of which I have often before spoken, is that of being unable to recognize faces or persons. It is to me a very great trial. But in proportion as we are enabled to know one another we learn to trust in one another, and to look to one another, for co-operation. I can look with confidence to a large number of persons whom I now know personally, for assistance in this or that work, according to particular characters and circumstances. This benefit will, I trust, increase more and more among us."

On Thursday, February 26, 1874, a large number of the members of the Church assembled at St. James' Cathedral, at 8.30 o'clock, to partake of the Lord's Supper with the bishop and Mrs. Perry, previous to their embarkation for England. It was simply the Communion Service, at which the bishop officiated, assisted by the dean and the archdeacons of Ballarat and Castlemaine. After the repetition of the Nicene Creed, his lordship addressed a few solemn and affectionate words of farewell to the assembled multitude. Every one present seemed to feel that there was not only a peculiar solemnity, but a peculiar blessing, in our thus "breaking of bread." At 11 o'clock, the council chamber, which his worship the mayor had lent for the occasion, was filled by a large assemblage, for the purpose of presenting to the bishop an address from the members of the Church at large. The governor was prevented, by illness, from reading the address, which was signed by his excellency and Lady Bowen ; but

Major Pitt attended on his behalf, and accompanied the bishop to the ship. The address was read by the Hon. Charles Sladen, one of the few remaining who greeted the bishop on his arrival twenty-six years ago. After the bishop's reply, an address from the Society for the Promotion of Morality was presented in a short speech by Mr. Balfour, and read by the Rev. Mr. Strongman (Independent), to which the bishop made a suitable reply, and then made his way through crowds of friends to the carriage which was to convey him to Spencer Street Station. The platform there was filled by numbers anxious to take a last look at their beloved friends, or to find places in the immense train which was to convey them to Willamstown where lay the *Bangalore*, in which they were to sail.

It is unnecessary to transfer to these chapters all that was said in the numerous other addresses presented to the bishop, and in the replies which he made. They are in great degree echoes of each other, and the facts stated in them and the events of earlier days recalled are such as this narrative has already anticipated. On this occasion a leader appeared in the Melbourne *Argus*, in which a generous acknowledgment is made of the bishop's high character, and unquestioned value to the community in which he had lived. To these pages the article in question is here transferred:

"It is not our intention now to speak of the relations which have existed between his lordship and the Church over which he has presided, nor of the influence which his administration is likely to have on its future prosperity. It has been our misfortune to differ from the bishop on many occasions concerning the wisdom of his system of Church government, and upon many other topics of public importance. Acting, as we do, in the interests of the entire community, we have not hesitated to express our opinions freely. But in all the controversies which have from time to time been carried on in our columns we have always found his lordship an antagonist whose courtesy freed argument from bitterness, and an advocate whose unflinching adherence to his ideas of truth commanded that respect which the earnest ever yield to consistency. We shall see the bishop depart with profound

regret, for the community can ill spare men of his stamp. No contributions were more welcome to these columns than his own, for though we have frequently been unable to look at public affairs from his standpoint, and have been compelled to do our best to refute his views, it was impossible for a cultivated mind such as he possesses to address itself to any subject without throwing on it some additional light, and compelling his opponents to look well to the arguments by which they thought they could give a reason for the faith which was in them. For the trouble his lordship has taken in thus freely expressing from time to time the opinions entertained by himself and the large number of those who think with him, we consider that he deserves the thanks of the community ; for nothing tends more to keep a healthy public spirit alive than discussion carried on between opposing parties in whose disinterestedness and ability a general confidence is felt.

" But we do not rest the claims which Dr. Perry's services have to recognition either on his activity, his willingness to cooperate with other denominations for the common good, his charity, or the keen interest he has always evinced in those public matters which rightly came within his province. We take higher ground when we say that during the twenty-seven years he has gone in and out amongst us his life has been a daily moral lesson to the community—a lesson of purity, unselfishness, and devotion to duty, the value of which has by no means grown less with the lapse of time. For over a quarter of a century—we will not say this bishop, but simply this gentleman, has worn

> " ' . . . . the white flower of a blameless life,
> Before a thousand peering littlenesses,'

in that light which beats almost as fiercely upon an episcopal as upon an imperial throne, ' and blackens every blot.' Who, going back ' thro' all this tract of years,' and calling to mind every rumour that malignity could invent and idle tongues disseminate, can say to-day that his lordship has in any particular derogated from the dignity of his high office, or brought disgrace on ' the grand old name ' by which we have preferred

to designate him? On the other hand, has he not set a uniform example of disinterested zeal and activity in the public service which has been a standing protest against the sloth and self-seeking which are so disastrously prevalent nowadays? Perhaps it is impossible to abash a trading politician or a professional friend of the people, but if anything could make him ashamed of the lying and trickery, the fawning and subserviency, by which he sometimes manages to gratify his petty ambition, surely it must be the sight of a man steadily pursuing his course amidst evil or good report, neither turned aside by difficulties, nor cajoled by flattery, from the path in which he considers it his duty to walk, and serving his fellow creatures with no lip-service, but, according to his lights, in all sincerity and to the best of his power. Such a man has Dr. Perry proved himself to be. The proposed memorial (alluding to the Perry Scholarship) cannot fail to call up the memories of the past, and as he thinks upon 'the days that are no more' his lordship will surely realize afresh the respect of which our tribute is the representative, and remember with kindness the many friends he has left behind on the scene of his long and arduous endeavours."

Among the testimonials and addresses and other marks of respect that were showered upon the bishop, Mrs. Perry, the companion of his labours, was not forgotten. A considerable sum was raised by the ladies of the diocese. As it was felt that a testimonial of a personal character would be less acceptable than one that would combine the indication of friendly feeling with some object publicly beneficial, it was determined that it should take the form of an endowment bearing her name, and that the institution receiving the benefit should be selected by herself. Her acknowledgment of this delicate compliment was sent from her home in London in the following terms:—

"You could not possibly have chosen a memorial more entirely congenial to me than the partial endowment of one of our many charitable and Christian institutions. After giving the matter very careful consideration, I have decided upon the 'Home for Governesses' as the one I should best like to help forward. The bishop fully concurs in my decision; and, if it

meet with your approbation, I should like the money to be invested in the names of trustees who shall be appointed from time to time by the committee of that institution."

On the bishop's reaching England, it was his first business to cooperate with Sir W. F. Stawell, who had preceded him, in selecting a bishop for the new see of Ballarat. The object of their choice proved to be the Rev. Samuel Thornton, of St. George's, Birmingham, formerly fellow of Queen's College. Oxford, and Perpetual Curate of St. Jude's, Whitechapel, His Birmingham parish contained a population of 16,000. On 1st May, 1875, the Feast of St. Philip and St. James, he was consecrated in Westminster Abbey, the Bishops of London, Melbourne and Goulburn assisting the Archbishop of Canterbury (Tait) in the solemn ceremonial. The new bishop and Mrs. Thornton went off to Birmingham that same afternoon to spend their last Sunday in their old parish, where he preached on the Sunday evening to an immense congregation and administered the Sacrament of the Lord's Supper to several hundred persons. On Thursday of that week the Bishop of Melbourne and Mrs. Perry with other friends went down with the Bishop of Ballarat and Mrs. Thornton to Gravesend, where the ship, *Lord Warden*, was at anchor, had prayer with them and their assembled friends in their cabin, and then bade them farewell, their ship being towed out of the Thames that afternoon.

On Thursday, August 5th, 1875, the Bishop of Ballarat landed at Sandridge accompanied by Mrs. Thornton and his son, Mr. Henry Thornton, as well as his chaplain, Rev. H. E. Cooper. On the following Tuesday, August 10th, he reached Ballarat, where he was received by a large body of churchmen amid joyous demonstrations of flags, banners, and ringing of bells. On the 23rd of the following November the Church Assembly of the newly constituted diocese held its inaugural session. Out of the thirty-five licensed clergy twenty-eight were present, together with thirty-seven lay representatives, the total population of the territory assigned being estimated at 215,693 souls. It may be mentioned that the working staff also included forty licensed lay readers, of whom ten were stipendiary and thirty honorary. At the close

of an exhaustive address the new bishop paid a graceful tribute to the first head of that diocese, the division of which had now been accomplished. "It is no easy task," said Bishop Thornton, "to fill, even in a corner of his original diocese, the place of the bishop who for so many years has superintended and fostered with such consummate ability, such rare combination of zeal and prudence, such singular power of discretion and control, the corporate life of the Church of England in this colony of Victoria. It was out of the heavenly treasure-house, my friends, that he fetched his strength and resource; in a life of watchfulness and prayer and single-eyed consecration of all his high natural powers to the service of Him who had called him to be a master of His vineyards. If any portion of his spirit be permitted to descend upon this assembly and its president, the debates of our session will be marked by serious dignified earnestness; a careful adherence to brevity and pointedness in speaking, a respectful consideration of the feelings of others, and a loving, generous temper towards opponents or dissidents, and particularly to all Christian bodies other than our own; which will be a guarantee that the first session of the Church Assembly of the diocese of Ballarat, though perhaps short and unpretending, will not be barren of result in promoting the consolidation of our Church and definiteness and vigour in its work, in the increase of Christian unity and fellowship in good works amongst us, and thus in advancing the glory of Him to whom alone and for ever it is due."

When the Bishop of Ballarat was consecrated, the object for which Bishop Perry had visited England had been accomplished. But more than a year had elapsed since his departure from Melbourne; he was fully aware that the members of the Church in the diocese had hoped that the appointment of an additional bishop would, by reducing his labours, prolong his tenure of office. It was, therefore, with no small feeling of disappointment that they heard of the probability of their diocesan not returning. His first plan had been to resume his duties, but the thought that he must in a year or two resign his see, suggested as an alternative a visit to Melbourne for a few months for the purpose of "setting the house in

order." Months slipped away while these matters were the subject of correspondence between London and Melbourne; but at last the idea of returning to the colony was abandoned, and the bishop resolved on resignation. This course he did not take at once, but for the purpose of convening the Church Assembly in accordance with the Constitution Act he held office for a short time longer, whilst the management of the diocese was left in the hands of the dean.

A board of nominators to the bishopric, ready to act as soon as required, could at any time be called together. Under the provisions of the Act of the Church Assembly, they were empowered to nominate three persons for the office, of whom the assembly was to select one. Bishop Perry had always requested that the power of appointment should not be delegated to him individually, but was quite ready, in any way that he could, to assist the board of nominators by inquiry or counsel; but on reflection, and when considering the qualifications of clergymen in England in regard to their suitability to the office, he saw that our legislation was faulty. He thus wrote in consequence to the vicar-general: "The right course would be for the assembly to entrust the nomination absolutely to certain persons chosen by it, in whom they could place confidence, and who could make their inquiries and consult together and form their decision privately; who also, if the clergymen whom they first fixed upon declined, might afterwards offer the appointment to another. According to the present arrangement the names of three clergymen must be proposed, without their consent it may be, and without knowing whether they would accept the office; and then, the person elected, supposing that he is an English clergyman, must be communicated with, and, in the event of his declining, the whole process must be re-commenced. There is one thing our brethren in Victoria must understand, viz., that in general a clergyman of high standing in England will not entertain a contingent offer. His reply will be, "If the appointment is distinctly offered to me I will take the matter into consideration; but until this is done I can say nothing respecting it." In the following November a bill was brought into the assembly embodying the bishop's suggestion, when,

although there was considerable discussion, it was carried without amendment.

On Sunday, October 22nd, 1876, in the presence of a crowded congregation assembled in Westminster Abbey, the Rev. James Moorhouse, D.D., of St. John's College, Cambridge, late vicar of St. James', Paddington, was consecrated to the bishopric of Melbourne by the Archbishop (Tait) of Canterbury, the assistant bishops being the Bishops of Ely and Hereford, the presenting bishops being the Bishop of London (Jackson) and Bishop Perry. Canon Harvey, of Hornsey, to whom the new bishop was warmly attached, preached the consecration sermon from the text, "We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake" (1 Thess. v. 12, 13).

On January 7th, 1877, the bishop and Mrs. Moorhouse landed in Melbourne. Twenty-nine years, all but sixteen days had elapsed since the landing of Bishop Perry.

On January 10th Bishop Moorhouse re-appointed Bishop Perry's two chaplains, Canons Goodman and Chase, to their accustomed duties, thereby enabling them to take their official place with him in the ceremonies of the following day, when he was installed in St. James' Cathedral.

Beyond this date it is no part of the present writer's duty to trace the events that constitute diocesan history. The one incident which has been kept back, but may more appropriately be introduced at this place as one that brought Bishop Perry's episcopate to a close, is the sending to the dean, archdeacons, and clergy a valedictory letter, bearing date May 8th, 1876, and posted at Cambridge, the *locale* of his early success.

"DEARLY BELOVED BRETHREN IN THE LORD,—The time is now come when I must bid you, as I have already bidden the clergy of the western portion of my old diocese, FAREWELL. The word is very painful to write, accompanied as it is with the thought that ye all with whom I have been so long associated in the ministry shall see my face no more. But I am comforted by the assurance that, in returning to England and remaining here, I have acted in accordance with

the will of God, as indicated by His providential guidance. I am comforted also by the belief that the Divine Head of the Church has directed the Board of Electors to the choice of a man for your new bishop in every way qualified for the office, and has disposed him to accept the appointment. If permitted, as I trust I shall be, to see him consecrated, I feel that my work is happily finished, and hope to be able to say, 'Lord now lettest thou Thy servant depart in peace.'

"The fact that this is probably one of the last letters to which I shall subscribe my signature as your bishop, brings vividly to my mind the past twenty-eight years of my episcopate. In the retrospect of those years, while I have much cause, like the publican in the parable, to smite upon my breast and say, 'God, be merciful to me a sinner,' I have also much cause to add, 'Goodness and mercy have followed me all my days.' Very gracious has my Heavenly Father been to me in many ways, but in none more conspicuously than in this: that he Has given me so many dear clerical brethren to be my fellow-labourers in the work of the Lord. It is pleasant to reflect on the communion which I have enjoyed with you, and the almost unbroken harmony which has subsisted among us during the period of my episcopate. God grant that it may be maintained during that of my successor.

"With respect to him, let me remind you that it will be your duty, in your several positions to the utmost of your power, severally to strengthen his hands and to show in every way your love and loyal obedience to him as one who is set over you in the Lord. In the post for which he has been selected he will have to encounter many difficulties, and to bear a heavy weight of responsibility; he will therefore need your kindly sympathy, your cordial co-operation, and above all, your fervent prayers on his behalf, to uphold and cheer him in it. Moreover, coming to you as a stranger, he will probably not be able at first to read aright your several characters, and enter into your various feelings; hence his course of conduct may at times be liable to misconception, and he may unintentionally give some of you cause of complaint against him. Should this ever happen, let those whom he has offended endeavour to prevent the beginning of any

estrangement by acting towards him with perfect frankness, and at the same time with all patience and Christian meekness; thus they will most surely gain his confidence, and commend themselves to their Divine Master.

"While I have been your bishop, it has been, as I think you all know, my earnest desire that our branch of the Church of Christ in Victoria should not be split up, as the mother Church in England is, into antagonistic parties; but while differences of opinion on subordinate points of doctrine, and *allowable* varieties of practice in some matters of ritual, might exist among its clergy, they should all 'maintain the unity of the spirit in the bond of peace.' I cannot, however, conceal from myself the danger that exists of Satan sowing the seeds of discord among you, even as he has succeeded in doing among your brethren in England; and I would therefore, in this my last official address, solemnly and affectionately exhort you all, for the prevention of strife and confusion in the Church, to *walk orderly and keep the law.* No clergyman is justified, on any pretence whatever, in setting up his own judgment in opposition to that of the Church to which he belongs, or refusing to submit to an authoritative interpretation of its articles of faith and rules of service. If the conscience of any will not allow them to teach its doctrine and comply with its directions, their duty as honest men is to resign their office in it. I trust that none of you on whom I have laid hands, or who have held my license, will ever prove unfaithful to the trust committed to them, but that you all, in accordance with your promise at your ordination, will give your faithful diligence always to minister the doctrine and sacraments and the discipline of Christ, as the Lord hath commanded, and as this Church and realm hath received the same according to the commandments of God. It may perhaps seem to you that I am needlessly anxious in this matter, but if you knew what doctrine is now taught and what practices are now in use by clergymen in England, you would not be surprised at my solicitude. I will add no more, but commending you to God and the word of His grace, subscribe myself for the last time, your affectionate friend and bishop,

"C. MELBOURNE."

Since the bishop left the shores of Australia seventeen years have elapsed. His departure was followed by a three years' interregnum, during which the management of affairs was committed to the dean. Then came the episcopate of Bishop Moorhouse extending over nine years, then another interregnum lasting thirteen months, which was brought to a close by the arrival of our present diocesan, Right Rev. F. F. Goe, D.D. Consequently, not only lapse of time but change of rulers has tested the stability of the system bequeathed by Bishop Perry. The edifice was twenty-six years in building by his hands, and the seventeen which have followed would have brought to light fissures in the walls, or settlements in the foundations, had there been flaws in the materials or defects in the workmanship. It may be confidently asserted that all arrangements of importance initiated by him were loyally accepted by his successors and used for the furtherance of the Church's work.

In reviewing the different steps of diocesan progress recorded in this history, it is impossible not to recognize the moral courage shown by the bishop in their inception. It was a novel proposal to share with the laity the government of the Church, one that many regarded with dislike, and about which not a few of his friends had doubts and fears; but as a Church-reformer, the bishop was ever bold, being neither terrified by opponents, nor chilled by timid advisers. It was not easy to procure legal sanction for the scheme, as constitutional objections were raised, both in the colony and in England, but courage persevered and patience had its reward. Qualities of a high order were needed to devise a system of patronage that should work best for the people, whilst it conserved the bishop's proper influence in the distribution of spiritual labour. Whatever alternative might be proposed for effecting this object had danger attached to it that required to be met with firmness. It seemed to many a profane encroachment on the sacred office to employ lay preachers, but if godly men could be induced to supply the lack of ministerial help, the bishop saw that the boldest step was the safest. In the supply and training of young men for the ministry, he acted not in accordance with an Oxford and Cambridge ideal, nor did he bind himself by the customs of

English tradition, but wisely estimating the pressure of the demand and the quality of the supply, he turned the evangelistic efforts of young laymen to a double purpose, the maintenance of Church ministration on the one hand, and the testing of pastoral fitness on the other. It was better, in his view, to see the young catechist fail in his attempts, than to lay hands suddenly, and after indelible orders had been conferred, to find the man unsuitable for his holy office. The bishop's successors have borne willing testimony to his wisdom and foresight not only by retaining these wheels and pinions of diocesan machinery, but by extending their use. Never was there a more widespread ambition than now for laymen to obtain seats in the assembly, never a more efficient body of honorary readers, never so large a gathering of candidates at the Ember-week examinations.

The council of the diocese, with its committees for arranging the details of finance, for managing Church lands, and for determining matters of law, is even more efficient now than in the days of the first bishop; not that its constitution has been altered, but that the development of the Church and the completeness of its code render the executive body of more importance than the legislative. In the nature of things, less has to be done in the way of devising, more in carrying into practice, but the institutions themselves are a lasting monument of wisdom and foresight. Whatever varying opinions there may be as to the policy adopted, all must admit that the bishop's labours have brought forth fruit, and that the "fruit has remained."

As an administrator of a diocese, the bishop found, as has been seen, that "it must needs be that offences come," and perhaps no part of this office is so trying and so perplexing as the responsible duty of "banishing and driving away erroneous and strange doctrines, contrary to God's word." Many bishops lack the will or the ability, most shrink from the labour and anxiety entailed, but that our bishop was quick in discerning error and strenuous in denouncing it these chapters have abundantly shown. At the same time his bearing towards an opponent, or an offender among his clergy, was always marked by patient forbearance and true courtesy.

Into the study of God's word he brought a special regard

for logical accuracy. How much he honoured the inspired volume is best known to those who were most associated with him. His analytical mind brought out the drift of an apostolic argument, and determined with precision the meaning of every clause. He recoiled from analogies or guess-work interpretation, and in discussion would often bind down an opponent to a precise point. It was impossible not to profit by his teaching, whilst as an examiner he was preeminent.

In regard to Church ceremonial he was avowedly hostile to an excess of the æsthetic element, whilst his views on the Christian ministry excluded all sacerdotalism ; and he was no less inclined to write as well as to preach against the school that claimed Frederick Denison Maurice as a leader. It was hard for one who held his views with so much tenacity to escape the imputation of party-leanings, but it was nevertheless at all times his aim to denounce partisanship among his clergy. No one was more loyal to the Church, no one more anxious to cultivate a deep insight into her articles of religion and formularies of worship. In regard to the former, he was wont to cite the clear language of King James' Declaration : " No man hereafter shall either print or preach, to draw the article aside any way, but shall submit to it in the plain and full meaning thereof, and shall not put his own sense to be the meaning of the article, but shall take it in the literal and grammatical sense." The bishop always understood the formularies of the Church as reflecting the mind of the reformers, and delighted in her forms of worship as in strict accordance with Holy Scripture. If the former principle led him to regard the Anglican Church as Protestant, the latter led him no less to regard her as evangelical, and if these epithets truly described the Church, they applied no less to himself. Conscious as he was in the sight of God of his own failings, and of his liability to err, he was no less ready to acknowledge the piety and devotedness of many with whose views he could not sympathize, and all he asked in return was credit for honesty of purpose and strict impartiality. The friend of Henry Venn never ceased to find satisfaction in being the nominee of Charles James Blomfield. That Bishop Perry was a man of prayer and of personal holiness is evident to all who have

known him ; that he laboured for souls as one that must give account is equally clear, but there were features of his religious character specially distinctive. His singleness of aim may be mentioned as an example, for in his life-work his one inquiry always seemed to be how he might glorify God. In early life he proved himself to be an able mathematician, an accomplished classic, and a promising student of law. In short, he was possessed of talents that might have raised him to eminence in a worldly position, but all that he had, time, talents, and money, were laid upon God's altar and consecrated to the Redeemer's service.

Hence he was in every way a man of deep humility. No one seemed less to care what the world thought of him, and perhaps this may explain his fearlessness in the exercise of reproof. It was as if he had said to himself, "I must tell that man his fault, even if he do not thank me for so doing ; but if I can be made an instrument of doing him good, by raising his aims, strengthening his ministry, or taking hindrances out of his way, I shall gain my Master's approval, and that is all that I desire."

The bishop was remarkable for a tender conscience. He was ever ready to follow its dictates, ever sensible of its reproofs. No one was so self-denying in the fulfilment of duty, none so ready to make reparation if he had inflicted a wrong.

What a useful life was that of him whose episcopate has been here described. His career at Cambridge, whether as undergraduate, as college-tutor, or as parochial clergyman, was honoured and blessed of God. His work in England since the resignation of his bishopric, carried on for nearly seventeen years, has been no less valued. The twenty-six years of episcopal work, during which the Church in Australia had to keep pace with a population multiplied as by magic, where circumstances demanded faithfulness and courage, wisdom and perseverance in no ordinary degree, will be gratefully remembered, and his name beloved and honoured.

142 143 144 145 146

36 37 38 39

KARKAROOC
TATCHERA
WEEAH
GUNBOWER
LODDON DISTRICT
WIMMERA DISTRICT
MOIRA
RODNEY
BENDIGO
GLADSTONE
KARA KARA
DALHOUSIE
TALBOT
GRANT
GREENVILLE
HAMPDEN
HEYTESBURY
POLWART
BORUNG
LOWAN
NORMANBY
DUNDAS
ROBERTSON
EVELYN
ANGLESEY
MORNINGTON
PORT PHILLIP BAY
BASS STRAIT
SOUTH AUSTRALIA
(Riverina)
Tatiara Country
Sandy Desert
Castle Donnington
Red Bank
Durham
Rochester
Shepparton
Echuca
Kerang
Swan Hill
Deniliquin
Bahwilly
Wycheproof
Hindmarsh
Lake Hindmarsh
L. Albacutya
Mt. Jenkins
Two Wells
Sand Hill
Sand Hills 200 ft.
Native Well
Red Bluff Well
Mt. Shaugh
Tyrrell
Lake Tyrrell
Tyrrell Creek
Lake Boga
L. Charm
L. Bael Bael
L. Mering
L. Leaghur
L. Bourt
L. Boloke
L. Coorong (Buron)
Baloke L.
Mt. Jeffcott
Mt. Hope
Pyramid Hill
Mt. Kooyoora
Mt. Korong
Mt. Kosciusko
Mt. Buffalo
Mt. Disappointment
Mt. Macedon
Mt. Despair
Mt. Eliza
Mt. Martha
Mt. Eccles
Mt. Kincaid
Mt. Clay
Mt. Zero
Mt. Talbot
Mt. Shadwell
Mt. Noorat
Mt. Leonard
Mt. Sturgeon
Mt. Rouse
Mt. Napier
Mt. Elephant
Mt. Emu
Mt. Widderin
Mt. Misery
Mt. Greenock
Mt. Glasgow
Mt. Pleasant
Mt. Mahagul
Mt. Alexander
Mt. Ararat
Mt. Cole
Mt. Porndon
Mt. Eyans
Mt. Crawford
Mt. Arapiles
Mt. Talbot
Mt. Zero
Mt. Arapiles
Mt. Arthur
Mt. Leonard
Mt. Disappointment
Mt. Macedon
Mt. Despair
Mt. Eliza
Mt. Martha
Mt. Eccles
Mt. Kincaid
Mt. Clay
Mt. Zero
Mt. Talbot
Mt. Shadwell
Mt. Noorat
Mt. Leonard
Mt. Sturgeon
Mt. Rouse
Mt. Napier
Mt. Elephant
Mt. Emu
Mt. Widderin
Mt. Misery
Mt. Greenock
Mt. Glasgow
Mt. Pleasant
Mt. Mahagul
Mt. Alexander
Mt. Ararat
Mt. Cole
Mt. Porndon
Mt. Eyans
Mt. Crawford

VICTORIA.

147 148 149 150

36 37 38 39

English Miles. 69·15 — One Degree
0 5 10 20 30 40 50

Kilometres. 111·3 — One Degree
0 5 10 20 30 40 50 60 70 80 90 100

Geographical Miles. 60 — One Degree
0 5 10 20 30 40 50 60

Heights in feet
Railways